

# The American Catholic Sociological Review

Current back issues of THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW are indexed in the CATHOLIC PERIODICAL INDEX. The index to each volume is bound with the Dec. (No. 4) issue of each volume

Duke University Library  
APR 19 1954

## TABLE OF CONTENTS

CATHOLICS AND THE SCIENTIFIC KNOWLEDGE OF SOCIETY . . . . .	2
Joseph P. Fitzpatrick, S.J.	
OUT-GROUP MARRIAGE PATTERNS OF SOME SELECTED ETHNIC GROUPS . . . . .	6
John L. Thomas, S.J.	
SOCIO-ECONOMIC STATUS AND THE NURSING CANDIDATE . . . . .	19
Sister Bridget Creighton, R.H.	
NEWS OF SOCIOLOGICAL INTEREST . . . . .	30
BOOK REVIEWS . . . . .	33
<i>Foundations of Social Survival; The Tools of Social Science; Wait the Withering Rain?; Group Dynamics, Research and Theory; Group Relations at the Cross-roads; Psychosis and Civilization; Essays on Sociology and Social Psychology; What You Should Know About Mental Illness; The World of Primitive Man; Amazon Town; Social Responsibilities of the Businessman; The Study of Culture at a Distance; Class, Status and Power; Brownson on Democracy and the Trend toward Socialism; A Free Society: An Evaluation of Contemporary Democracy; Democracy is You; French Corporative Theory, 1789-1948; Nationalism and Social Communication; Innovation, the Basis of Cultural Change; Engagement and Marriage; Marriage and the Family; Analyzing and Predicting Juvenile Delinquency with the MMPI; Drinking in College; Criteria for Retirement; Rehabilitation of the Older Worker; Recreation for the Aging; Group Work with the Aged; Older People; The Traffic in Narcotics; Short Notices.</i>	
PERIODICAL REVIEWS . . . . .	65

MARCH 1954

# AMERICAN CATHOLIC SOCIOLOGICAL REVIEW

Official Publication of the American Catholic Sociological Society

*Editorial and Business office: Loyola University, 820 N. Michigan Ave., Chicago 11, Illinois. All business and editorial communications should be sent to Rev. Ralph A. Gallagher, S.J., at this address. Address all communications concerning book reviews to Brother Gerald J. Schnepf, S.M., St. Louis University, St. Louis 3, Missouri.*

## EDITORIAL BOARD

RALPH A. GALLAGHER, S.J., *Chairman*  
Loyola University, Chicago 11, Illinois

Paul Facey, S.J.  
Holy Cross College  
Worcester, Massachusetts

Thomas J. Harte, C.Ss.R.  
Catholic University of America  
Washington, D. C.

Sister Leo Marie, O.P.  
Siena College  
Memphis, Tennessee

Paul Mundy  
Loyola University  
Chicago, Illinois

Raymond W. Murray, C.S.C.  
University of Notre Dame  
Notre Dame, Indiana

Sylvester A. Sieber, S.V.D.  
Loyola University  
Chicago, Illinois

Donald J. Thorman  
Loyola University  
Chicago, Illinois

N. S. Timasheff  
Fordham University  
New York, New York

## BOOK REVIEW EDITOR

BROTHER GERALD J. SCHNEPP, S.M., St. Louis University, St. Louis 3, Mo.

## PERIODICAL REVIEWS EDITOR

GORDON ZAHN, Loyola University, Chicago 11, Illinois

## THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY OFFICERS

1954

*Honorary President:* Most Rev. Edwin V. O'Hara, D.D., Kansas City, Mo.  
*President:* C. J. Nuesse, Catholic University of America, Washington, D.C.  
*First Vice-President:* Rev. Sylvester A. Sieber, S.V.D., Loyola University, Chicago, Illinois. *Second Vice-President:* Sister Mary Jeanine, O.S.F., Cardinal Stritch College, Milwaukee, Wisconsin. *Executive Secretary:* Rev. Ralph A. Gallagher, S.J., Loyola University, Chicago, Illinois. *Members of the Executive Council:* Donald N. Barrett, La Salle College, Philadelphia, Pennsylvania; John Donovan, Boston College, Boston, Massachusetts; Rev. Paul Facey, S.J., Holy Cross College, Worcester, Massachusetts; Rev. Joseph P. Fitzpatrick, S.J., Fordham University, New York, New York; James H. Kirk, Loyola University, Los Angeles, California; Bertha Mugrauer, Xavier University, New Orleans, Louisiana; Mother M. Roseanna, O.S.U., Ursuline College, London, Ontario, Canada.

THE AMERICAN CATHOLIC SOCIOLOGICAL REVIEW is published quarterly, during the months of March, June, October, and December. Annual membership dues are \$5.00 for constituent (personal) and \$5.00 for institutional members; the annual dues include a subscription to the REVIEW. The subscription rate for non-members is \$3.00 a year. Foreign subscriptions are \$3.25. Single copies of the REVIEW are 75c. Make all checks payable to the American Catholic Sociological Society.

CONTENTS COPYRIGHTED, 1954







X  
Per  
A512CA  
v. 15  
1954

Number 1

PERIODICAL REVIEWS..... 65

## CATHOLICS AND THE SCIENTIFIC KNOWLEDGE OF SOCIETY\*

It seems to me that the function of a presidential address is to present a judgment about the status of our profession, particularly as it is exercised by sociologists who are Catholics, and a judgment about the status of sociology at it exists in those areas in which we are active. This judgment should be related to the particular responsibilities which we, as Catholic sociologists, bear first toward the science of sociology, and secondly, through the science of sociology, to the society in which we live and the Church in which we are sanctified.

We have chosen as the theme for this year's convention "The Social Problems of the Church." The program of our meetings highlights certain specialized areas for consideration: the obvious problem of population and migration; the results of migration in a mingling of peoples from different cultures; the problem of marriage among those of different ethnic and religious background; and, finally, a more formal discussion of the nature of the social problem as it affects the Church today, particularly in Europe and America. It is not my place to consider any of these in detail. Rather I would like to set the larger focus, in which all these particular discussions must take place, to describe the problem in a more general context. This more general context I would describe as "The problem of the attitudes of Catholics toward a scientific knowledge of society."

I would summarize it in this way: with reference to us as sociologists, the great problem of the Church is the lack of highly competent scholars, and the lack of significant scholarship in the field of man's social relationships. The Church cannot escape the pressing social problems of our day, nor can she escape the need to relate her life to the dynamic changes taking place in the societies of men. But if the Church approaches this task without adequate knowledge, it will be the result of our failure to busy ourselves about providing for the Church the knowledge that is necessary.

---

\* Presidential address delivered at the annual meeting of the American Catholic Sociological Society, Cleveland, 1953.

In my discussion of our responsibilities in this context, I do not wish to seem like a prophet of pessimism. There have been remarkable advances since the humble beginning of our Society, and the many pioneers who were responsible for those advances should be remembered with admiration at our every meeting. But it is the very advance of those years which places us at a better vantage point from which to see the path that still lies ahead. It will be steep, and often very rough.

Our devotion to our science, to our society and to our Church should prompt us to acknowledge three general areas of difficulty:

*First:* There is the lack of an acute awareness of the nature of the social problem which besets the world and the Church, and the consequent lack of a sufficient sense of responsibility to be intelligently active about it, active in an effort to understand the problem, and active in an effort to use our knowledge to improve man's social life.

*Second:* Even where there is genuine awareness of the social problem, and zeal to be active about it, we are hampered by a lack of a Catholic attitude more favorable toward the scientific knowledge of society, i.e., an orientation of mind and a motivation which would drive us to seek as thorough and deep and rich a knowledge of man's social life as is within the reach of modern methods of research.

*Third:* This lack of a scientific habit of mind is related to a much deeper problem, the lack of a proper spiritual motivation, a response to the meaning of our Faith which should prompt us to perfect ourselves by perfecting the highest power God gave us, our intellect; and to perfect it in our case by seeking the greatest knowledge of God's creation that is possible in a scientific inquiry into man's social life. Let me dwell for a moment on each of these points.

I. When I say that our responsibility is to foster in ourselves and our students an awareness of the social problem of our times, I do not wish to picture sociology as a first aid kit for social reform, something like a packet of band-aids which we carry around to apply to the sore spots on the social organism. I mean the fostering of an awareness that the social upheaval of our times is not the casual result of unrelated outbursts of passion or greed. It is rather a phenomenon in which ideas and ideals, deeply rooted in men's souls, have become a dynamic social force which is breaking the social forms of the past and will create the social forms of the future. This re-

quires a penetrating insight into the nature of society and social change. To be sensitive, for instance, to the desire in men for recognition which can express itself in strange forms of nationalism, or to sense the striving for responsibility beneath what sometimes appear to be irresponsible revolts — these require a keen knowledge of social movements. Or to see the problem of mass-Catholicism in certain areas against the backgrounds of the social forces and institutions which influenced it and to appreciate the transition to more widespread personal acceptance — to appreciate this transition in its deepest meaning, and with all its implications for the social context of the Church's life requires an insight into the sociology of religion which we are far from possessing at the present time. If we could acquire it, we would avoid the danger of dismissing unfortunate incidents with a hasty slogan; we would rather define the situation in true terms and design a more effective policy to deal with it. Therefore, when I say that our first responsibility is to create awareness of the social problem, I mean that we should attempt to define these dynamic social changes and foster an understanding of them in men's minds. With this understanding, all our people will have better guidance in their effort to relate the life of the Church to the forces in the souls of men which will shape the social forms of the future.

II. This is not an easy task. It will not be done by speculating. It will require, among other things, an abundance of systematic and scientific knowledge about society, its nature and functions. Thus, we see the importance of the second point: the need to cultivate in ourselves and in other Catholics a genuine scientific attitude toward the knowledge of society. This is not easy because, by and large, Catholics in the United States have not been outstanding for their interest in a scientific knowledge of man's social life. You are all probably familiar with the report prepared by Robert Knapp and H. B. Goodrich, *Origins of American Scientists* (Univ. of Chicago, 1952). Pre-scinding from the value judgments which may be implied in the Report, or the value judgments which have been made about the Report, it certainly indicates that American Catholics have not been producing American scientists. If this is true for the physical sciences, I would not hesitate to assert that it is more true of the social sciences.

I shall say something later about the spiritual problem involved here. For the moment, I simply wish to indicate the very

great need among Catholics for an orientation of mind toward the mastery of science, particularly the science of man's social life. A moment of historical reflection will show that the Church repeatedly finds it necessary to relate her life to the results of man's growth in exploration and discovery. Our day is no exception. During the sixteenth century, for instance, the geographical discoveries and explorations had a tremendous impact on the life of the Church. Yet we realize that the Church would not have been alive and healthy if her children had not kept her abreast of these great new developments in man's life. In that same period the intellectual explorations of the Renaissance led to the re-discovery of man's heritage. There was some doubt and hesitation here, but eventually the scholars of the Church adopted the best of historical method and research to put at man's disposal the classical record of man's experience. Here, again, the Church would not have been alive and healthy if her children had not been alive to these things. So today we face a similar challenge. But the great explorations of today are not so much in space and time. Rather, they are into the mysteries of the material universe which are providing increased knowledge of the amazing sources of power in matter, of life in vegetation, and the mastery of these for man's use. The other great area of exploration, even more significant, is into the mysteries of man's mind and the sources of motivation and behavior in psychology and psychiatry. Together with this we are beginning to see the systematic and scientific inquiry into those aspects of man's social life which can be reached by empirical research. It is perfectly clear in retrospect how terribly the Church would have suffered if she had failed to keep abreast of those earlier discoveries of the new worlds of the earth, and the re-discoveries of the old worlds of human experience. Similarly the Church today will suffer seriously if she is not kept in touch with the great new explorations into the power and use of matter, and into the mysteries of man's psychological and social life.

This is where our responsibility is so great. Because we are the ones, her privileged teachers and scholars, who must foster among her children the respect and zeal for scientific knowledge of the world and of man. This zeal for knowledge must not be looked upon simply as a practical instrument for the work of the Church. It must be a genuine love and respect for knowledge for its own sake.

But even beyond this, there are some pressing problems which should prompt us, from a practical point of view, to be zealous about science. We discussed the problem of population this morning. In many of the discussions of Catholics about population, the assertion is made that the earth could easily feed its present population and larger populations if men applied the scientific knowledge we have even now. If this application of science must be a major part of our policy toward population, should we not be tireless in fostering a spirit of scientific inquiry in our students which would prompt them to be zealous in the research that will lead to increased production of food! As we shall see this afternoon, the problem of the uprooting of people, of migration, the mingling of peoples of different ethnic backgrounds will continue to be a problem for the Church for generations to come. There are recurrent patterns of human experience in these migrations and inter-ethnic conflicts, and the scientific knowledge of these experiences will be of endless service to the life of the Church and will make the acceptance of others in charity much easier.

III. I trust, then, that the need for a scientific habit of mind is quite clear. The reasons why it is not prevalent among Catholics is not quite so clear. There has been much speculation about the point and we cannot delay on it now. However, I feel that it is certainly related, among other things, to some problems in the spiritual attitudes of Catholics. There is one state of mind, fairly common, that is confident in the possession of the ultimate answers to life's mysteries and does not see the need of seeking anxiously for the proximate answers also. There is another state of mind, also common enough, which is convinced that God saved the world without science; therefore prayer, sacrament and sacrifice are the important things to be concerned about. If science provides any useful helps, it is wise to take advantage of them. But science in itself is relatively unimportant in the drama of salvation. From one point of view, there is much truth in these attitudes. From other points of view, they can have a disastrous effect on the life of the Church, and on the spiritual life of her children. God did not give us an intellect as a relatively unimportant accessory. It is the greatest of our powers and the one that makes us like to God Himself. "God made us to know Him" is the catechism we learned as children. And we know Him by our intellect. Secondly, God did not create the



world and man's disposition to social life as interesting bits of scenery on the way to eternal life. He created them as the means by which we were to come to a knowledge of Him and His works; as the expression of His own ideas; as the means we were to use for our sanctification. We are well aware that the Incarnation, the fact that God made Himself One with His physical creation, changed the attitude of the world toward material things. And as the Priest recites the *Benedicite* after Mass, he cannot very well praise the Lord in the sun and moon and stars, in His priests, his children, the souls of the just, and then say it is unimportant to seek as much knowledge about God's creation as we can possibly get. And if God chose to establish a community as the necessary means to salvation, certainly the more we can know about the nature of community the better we will understand the reality of the Church's life.

Therefore, intimately associated with a healthy spiritual life should be the deep and driving motivation to seek whatever knowledge is available about the physical world, and about the patterns of man's social living. This emphasis, I am afraid, has been sadly lacking in our Catholic schools and among Catholic teachers.

This spiritual motivation toward truth should be even stronger today when the formal practice of deceit has become the positive policy of a world movement, and when even the use of men's minds has been invaded by insidious device, and man is made to use his mind to betray the truth he cherishes.

Furthermore, you are all aware as social scientists of the evil effects that ignorance can have upon man's individual and social life. Ignorance of the nature of society, of man's social relations has been the occasion of serious spiritual weakness in the past, and may occasion even more serious spiritual weakness in the future. Knowledge about society, about the consistent patterns of social behavior, is an important factor to release men from the tyranny of narrowness, and can open the way to greatness of mind and charity.

Therefore, I think it is our duty as Catholic sociologists, and as teachers of sociology, to cultivate in ourselves and our students that type of spiritual motivation which will inspire us to seek as complete a knowledge about God's creation in the material world and in man's social life as is possible; to carry out this inspiration in a determined pursuit of a systematic and

scientific knowledge of society; and in this way, to help to define the nature of the social problem which faces us today as new ideas and new social forces are breaking the social organization of the past and creating the social organization of the future.

JOSEPH P. FITZPATRICK, S.J.

*Fordham University, New York.*



## OUT-GROUP MARRIAGE PATTERNS OF SOME SELECTED ETHNIC GROUPS

The assimilation of the immigrant has long concerned American social scientists. This is not surprising, of course, since some 30 million immigrants representing a wide diversity of religion, language, nationality, and general cultural background, poured into this country during the years 1820-1920. Could they be absorbed by the dominant culture? How long would it take? Were they a threat to national unity? At first there was rather general belief that the newcomers could be easily and rapidly "Americanized," although just what this would signify in terms of 19th century standards is not apparent.

Experience brought some increase of insight into the problems encountered during the "Americanization" process. By the turn of the century, a new theory was gaining popularity. This was the "melting-pot" theory according to which immigrants would be more or less rapidly absorbed by the fusion of cultures taking place in the school, at work, in politics and recreation. It became clear that the process was going to take a little longer than had been contemplated but few doubted the final outcome. Eventually the immigrants or, at least their progeny, would be completely absorbed; cultural differences would disappear; the "native" and the "foreigner" would become one — and that one would be the "native!"

At present, there is evidence in some quarters of more mature thinking on this whole subject of assimilation. Historians and poets speak of America as "a nation of nations." Realists point out that no matter what the final outcome may be, ethnic diversity in our population is a readily observable fact.<sup>1</sup> Considering the continued existence of our large racial and ethnic minorities, it appears that the great Melting Pot is heated by a slow fire, indeed. It is not the divine "crucible" where "the great Alchemist melts and fuses with his purging flame" the races of men.<sup>2</sup> Clearly the proponents of the melting-pot hy-

<sup>1</sup> The term "ethnic" as used here refers to those organized groups of immigrants and their progeny who exhibit characteristics of social organization and culture more or less divergent from those of American society.

<sup>2</sup> Cf. Israel Zangwill, *The Melting Pot* (New York: The Macmillan Company, 1923, revised edition), pp. 184-85.

pothesis misconceived both the nature and the rapidity of assimilation. Accordingly, a new theory is gaining wide acceptance among students of the problem. Their concept of cultural pluralism not only recognizes the existence of relatively large aggregates of unassimilated minorities but they point out that the process of assimilation is slow even under favorable circumstances. Further, they take issue with those who assume that there is but one so-called American culture which was established by our colonial ancestors and to which all later arrivals must conform or to which they must be assimilated. They view contemporary culture as a complex and changing pattern to which all minorities have made and will continue to make rich contributions.

This concept of cultural pluralism upsets all those whose thinking is based on the implicit assumption that the complete absorption of the immigrant by the host culture is not only desirable but necessary for the unity of the nation. This naive, mono-cultural belief, cherished by some members of the dominant group, betrays a provincial, authoritarian spirit which sees in diversity a necessary mark of inferiority. These cultural totalitarians cry out against all cultural differences as divisive on the untenable assumption that national unity depends on all men being cut from the same cultural cloth. With a cavalier disregard for the facts of national history and the realities of the existing situation, they have formulated a concept of democracy which demands that all the members of society be reduced to one common cultural denominator, forgetting, as Payne has remarked so pertinently, that "through recognizing the fact of cultural pluralism we achieve cultural democracy."<sup>3</sup>

The Catholic sociologist, in particular, is interested in the processes of assimilation since so many of the immigrants were Catholic. Historians tell us that the Catholic Church in the United States grew from a mere handful of 35,000 scattered throughout the colonies in 1790 to the largest single religious group in the country in 1920. They point out that this growth was chiefly the result of the heavy influx of Catholic immigrants who arrived at first from the northern European countries and later from Central and Southern Europe. A large percentage of these immigrants were in the lower ranks of the socio-economic

---

<sup>3</sup> E. George Payne, "Education and Minority Peoples," in *One America*, edited by Francis J. Brown and Joseph S. Roucek (New York: Prentice-Hall, Inc., 1946), p. 501.

scale. Many, especially the last great wave which started arriving after 1880, the New Immigration, were further handicapped by language differences. Consequently, their assimilation was colored by three major factors: their low economic position, their language differences, and their religious minority status.

In their efforts to achieve higher economic and social status these immigrants were faced with a difficult decision. On the one hand, there could be little social and economic mobility unless they acquired mastery of English; on the other, they were reluctant to drop their mother tongue since they considered such a step as a repudiation of their ancestral culture. Consequently, many of them have tended to remain apart from the rest of the population, dwelling in relative territorial and cultural segregation. They have established their own parishes and parochial schools, and, in some instances, it would appear they have regarded their language, culture, and religion as constituting one inseparable whole so that one element cannot be dropped without rejecting the others.

At present there are some indications that these large aggregates are slowly dissolving in our urban centers. It is the purpose of this paper to present some of my findings on this process of dissolution. Specifically, interest in the out-group marriage patterns of our national minorities stems from the assumption that inter-group marriage is one of the clearest indexes of cultural assimilation now available. Prescinding from the semantic diversion of drawing neat distinctions between the processes of assimilation, acculturation, amalgamation, and so forth, we can assume, for the purposes of this paper, that when considerable numbers of a minority group tend to select their marriage mates outside the group, the solidarity of the group is undergoing disintegration. In other words, once the members of a minority group begin to marry outside the group, we have a clear indication that one of the principal means of maintaining solidarity is no longer functioning and the group as a clearly identifiable entity is well on the way toward disappearing.

It should be pointed out at once, however, that the converse is not necessarily true. That is, the mere fact that in-group marriage exists is not in itself an infallible sign that group solidarity is operating. There are several other factors such as religion, socio-economic status, and propinquity involved in the selection of marriage mates in our culture and these must be taken into consideration in assessing the strength of group soli-

parity on the basis of in-group marriage alone.<sup>4</sup> There is rather general agreement that marriage partners tend to be of the same race, nationality, religion, and socio-economic status but this tendency may be explained by the fact that, as ecologists have shown, the population in large cities tends to be spatially segregated according to the same socio-economic traits. Since, in an industrial urban society, personal associations tend to occur along occupational and social class lines, it is possible that observed in-group marriage rates may be affected by factors other than ethnic solidarity.

With these qualifications in mind, let us investigate the relevant data on the out-group marriage patterns of the groups studied. The findings presented here will deal primarily with the members of the "New Immigration." The Catholic minorities represented in this category came mostly from Southern and Central Europe. They tended to settle in the east and in the urban centers around the Great Lakes. Although they went through an initial period of considerable overcrowding and consequent disorganization, it was not long before clearly defined cultural centers made their appearance. The nucleus of these was the national parish church for it must be recalled that about the only possession the immigrant could transport and hope to retain in his new homeland was his religion. As soon as any sizable group came together, they started to build a church and then sought a pastor who spoke their language and could answer their religious needs. The result has been that if you wish

---

<sup>4</sup> Cf. W. Lloyd Warner and Leo Srole, *The Social Systems of American Ethnic Groups* (New Haven: Yale University Press, 1945); Robert E. Park and Herbert A. Miller, *Old World Traits Transplanted* (Chicago: University of Chicago Press, 1925), pp. 146-159; Constantine Panunzio, "Inter-marriage in Los Angeles, 1924-33," *American Journal of Sociology*, 47 (March 1942), 690-701; Milton L. Barron, *People Who Intermarry* (Syracuse: Syracuse University Press, 1946); James H. S. Bossard, "Nationality and Nativity as Factors in Marriage," *American Sociological Review*, 4 (Dec. 1939), 792-798; Thomas C. Hart, "Occupational Status and Marriage Selection," *American Sociological Review*, 5 (August 1940), 495-504; Maurice R. Davie and Ruby Jo Reeves, "Propinquity of Residence Before Marriage," *American Journal of Sociology*, 44 (Jan. 1939), 510-517; John L. Thomas, "The Factor of Religion in the Selection of Marriage Mates," *American Sociological Review*, 16 (August 1951), 487-91; Gerald J. Schnepf and Louis A. Roberts, "Residential Propinquity and Mate Selection on a Parish Basis," *American Journal of Sociology*, 58 (July 1952), 45-50; Ruby J. R. Kennedy, "Single or Triple Melting Pot? Inter-marriage Trends in New Haven, 1870-1940," *American Journal of Sociology*, 49 (Jan. 1944), 331-39; "Single or Triple Melting Pot? Inter-marriage Trends in New Haven, 1870-1950," *American Journal of Sociology*, 58 (July, 1952), 56-59.

to study the Catholic ethnic minorities of the New Immigration, you will find them clustered around their parish church. Up to the present, at least, the national parish has been much more than a religious institution. Through its numerous associations and schools it molded the ethnic minorities into compact communities — little cultural islands in a strange and often unfriendly sea.

It is frequently assumed that the third generation ethnics no longer retain their solidarity with the group. I have been amazed how often this opinion was expressed to me by Church and civic leaders across the country. It became apparent that they were basing their judgments on the obvious fact that the invisible signs of ethnic diversity such as language, distinctive modes of dress, customs, and recreation, were disappearing. It appears, also, that they were influenced by the disappearance of expressed animosity against specific ethnic groups. In other words, people no longer speak of these groups as "problems."

To what extent does solidarity exist? I advance the hypothesis that if we measure solidarity by the rate of out-group marriage, it must be maintained that nuclear ethnic centers — the national parishes — are remaining relatively stable. In this connection it should be recalled that in those urban centers where the Church has been traditionally strong, national parishes are still numerous and flourishing. It follows that there still exist large, identifiable ethnic minorities which reveal few signs of dissolution.

The overall situation may be characterized as follows. In those centers where the ethnics originally settled, one discovers large and flourishing nuclear parishes revealing few signs of dissolution judging from the rate of out-group marriage. In the remaining parishes of the region are found considerable numbers of ethnic origin who have migrated from the original locus of settlement and reveal few signs of solidarity with the parent group. These are usually the ethnics who have chosen mobility outside the group. Judging from their out-group marriage patterns, they are becoming rapidly assimilated. Indeed, the fact that they entered marriage outside the group may have been a factor in their change of residence. At any rate, they are not easily identifiable as ethnics and it is clear that their children, trained outside the orbit of ethnic group influence, will be even less so. I might add that the presence of relatively large numbers of these ethnics is an added reason why

it is assumed that the ethnic centers are undergoing dissolution. On the contrary, all my investigations confirm the original hypothesis: the ethnic centers are tending to remain relatively stable.

I have gathered two types of data which substantiate my hypothesis. First, there is the information gleaned from going over individual parish marriage records. This is time-consuming in the extreme so I have confined myself to several parishes in each region and since I discovered no significant differences in rates I have concluded my samples were representative. The second type of data is based on the number of mixed marriages in the national parishes. These data do not reveal the total amount of out-group marriage but they do reveal the religious solidarity of the group and my studies show that there is a close parallel between the rates of out-group and mixed marriage.

Table I presents the mixed and out-group marriage rates of a single ethnic parish for selected years.

TABLE I  
Mixed and Out-group Marriage Rates of an Ethnic  
Parish for Selected Years.

Years	Total Marriages	Mixed Marriages	Out-group Non-mixed	Total Out-group
1923 .....	108	2	2	4
1926 .....	109	4	6	10
1935 .....	128	11	11	22
1940 .....	155	10	8	18
1945 .....	109	8	13	21
1950 .....	109	9	11	20
	Total	44	51	95

According to my research, the rates for this parish are fairly representative of those ethnic parishes in which the members are bi-lingual, lower middle-class, and not residentially isolated from non-ethnics. National parishes in which the use of the mother-tongue is still predominant or which are surrounded by other national parishes usually show a lower rate of out-group marriage. Table I reveals small variation in the total out-group marriage rate starting with the year 1935. The percentages for the years cited are: 17.2, 11.6, 19.3, and 18.3 respectively. The exception for the year 1940 may be explained by the advent of war since an unusual number of marriages (155) were per-



formed during this year. Other parishes studied reveal the same phenomenon.

It will be noted that the out-group marriage rate closely parallels the mixed marriage rate (53.7 and 46.3 respectively). Investigating these rates further, I discovered that females are much more inclined to out-group marriage than males. In 70.4 per cent of the mixed marriage cases, the Catholic party was the wife, and in 82.4 per cent of the non-mixed out-group marriages, she was the ethnic involved. These rates point up a tendency which appeared in all our studies; when there is out-group marriage, it is the female rather than the male who tends to select her mate from outside the group. This does not necessarily signify that the female is less conscious of group loyalties than the male. The same phenomenon occurs in mixed marriage rates in general yet it would seem contrary to what we know about the religious characteristics of women were we to conclude that they value their religion less than men. A more plausible explanation would seem to be that the average female has less freedom in her choice of a mate with the result that she cannot afford to be as selective as the male.

Our conclusion from this set of data is that the average ethnic parish reveals no marked trends toward increased out-group marriage. It should be remarked that not all out-group marriages represent a loss to the group. The ethnic group is capable of assimilation and since the ethnic involved is so frequently the wife, it appears likely that the children will be reared according to ethnic group patterns and consequently in ethnic solidarity.

It was pointed out that ethnics living outside the national parish reveal less ethnic solidarity in their marriage patterns. This was borne out by a study of the marriages in a diocesan parish located in a city where large minority groups have settled. In the seventeen years from 1936-1952 inclusive, there were 1,276 marriages in this parish. Of this number, 416 or approximately one-third (32.6 per cent) involved the members of one ethnic group. An analysis of these 416 marriages showed that in only one-third (34.14 per cent), of the cases had in-group marriages taken place; in the remaining two-thirds (65.86 per cent), the mate had been selected from outside the group. These data are all the more striking since the ethnic group studies revealed an out-group marriage rate of approximately ten per cent in its national parishes.

Let us turn now to the second type of data, that dealing with mixed marriages. Table II presents the findings for ten adjacent, roughly coterminous parishes. One is a diocesan (territorial) parish, one is a national parish, formerly composed of Old Immigration ethnics, and the remaining eight parishes represent six different groups of the New Immigration. The total number of families is 4,084. I have presented the data for this cluster of parishes because they bring out clearly the low percentage of mixed marriages found in those areas where large numbers of ethnics have settled together. The diocesan parish was established by a national group of the Old Immigration but at present there are few of their descendants living in the dis-

TABLE II  
Percentage of Mixed Marriages in Ten Related Parishes

Parish	Mixed Marriages Per Cent
Diocesan (Territorial) .....	6.21
Ethnic (Old Immigration) .....	4.63
Group I (New Immigration) .....	.54
Group I (New Immigration) .....	.00
Group II (New Immigration) .....	2.16
Group III (New Immigration) .....	1.47
Group III (New Immigration) .....	1.45
Group IV (New Immigration) .....	2.34
Group V (New Immigration) .....	.00
Group VI (New Immigration) .....	2.54

trict so that the parish is made up almost entirely of members of the New Immigration. It will be noted that its percentage of mixed marriages is considerably higher than that of the newer ethnic parishes. Judging from the marriage records and the testimony of the pastor, it appears that some ethnics who enter mixed marriage feel ill at ease in their own parishes so they take up membership in the diocesan parish when this occurs. Although it was impossible to check the total out-group marriage rate in all of these parishes, there were indications that it was correspondingly low. Again, practically all of the marriages in the diocesan parish involved inter-group marriage, leading to the conclusion that out-group marriage even between Catholics, was a reason for some to join the non-ethnic parish.



Finally, Table III presents the mixed marriage percentage for all the parishes in a large mid-western urban center. It will be noted that the percentages for the diocesan and "Old Ethnic" national parishes are approximately the same. In other words, although the "Old Ethnic" parishes are still national

TABLE III

Mixed Marriage Percentages for All the Parishes in Large  
Mid-western Urban Center

Type of Parish	No. of Parishes	No. of Families	Percentage Mixed Marriage
Diocesan	22	23,774	15.15
Old Ethnic (Nat'l)	9	9,029	15.79
New Ethnic (Group I)	17	16,060	2.87
New Ethnic (Group II)	5	1,710	3.62
New Ethnic (Group III)	3	1,977	9.46
New Ethnic (Group IV)	1	291	10.66
New Ethnic (Group V)	2	1,545	13.92

parishes, there is no evidence of group solidarity in their mixed marriage rates and we can safely conclude that their specifically ethnic solidarity has disintegrated. The five parishes in Group II are small parishes constituted by five district ethnic groups but I have summarized the data for them under one heading since their percentages were similar. It will be noted that Groups IV and V have relatively high mixed marriage percentages for ethnic parishes. This fact must not be interpreted as a loss of ethnic solidarity since both of these groups are somewhat atypical in the sense that they include a considerable number of non-Catholics. For this reason, the percentage of mixed marriage is not necessarily an indication of ethnic out-group marriage.

To summarize, therefore, this paper has advanced the hypothesis that the Catholic ethnic groups of the New Immigration tend to retain their solidarity as long as the group members remain within the sphere of influence of the national parish. This hypothesis was tested by studying the out-group and mixed marriage rates of different ethnic groups located in various centers. It was found that the members of national parishes tend toward in-group marriage in a marked degree. Hence, to the extent that ethnic group solidarity can be gauged by the rate

of out-group marriage, our hypothesis is confirmed by the data which have been presented here.

Finally, a note of caution should be inserted. This paper has made no attempt to predict future trends. Rapid and profound ecological changes are taking place in most of our large industrial centers. Characteristic of these changes is the unprecedented growth of suburban areas occasioned by the centrifugal movement of the urban population. Since the national parishes tend to be located near the old centers of the city, it is possible that these ecological changes will seriously affect the continued vitality of these parishes.

JOHN L. THOMAS, S.J.

*Institute of Social Order, St. Louis 3, Mo.*

## SOCIO-ECONOMIC STATUS AND THE NURSING CANDIDATE

Numerous studies have revealed that there is a marked relationship between family background and the educational motivation of students.<sup>1</sup> Although the manifold factors operative here have not been isolated to the satisfaction of all, the fact remains that relatively high percentages of the children of middle and upper class families aspire to a college education and this tendency is not explained solely in terms of their families' financial status. It appears that children are subjected to differential cultural conditioning in their homes so that some are motivated to make considerable sacrifice in order to obtain an education while others are not.<sup>2</sup> If this theory is correct, it should apply to candidates for the nursing profession. Since modern developments in health care have created a demand for both the collegiate and the diploma-trained nurse, students who now choose nursing as a career have a choice between the non-collegiate and the collegiate program.<sup>3</sup> Indeed, they are being

<sup>1</sup> Cf. Robert S. Lynd and Helen M. Lynd, *Middletown*, (New York: Harcourt, Brace and Company, 1929), pp. 185-187; Lynds, *Middletown in Transition*, (1937), p. 210; W. Lloyd Warner, Robert J. Havighurst, and Martin B. Loeb, *Who Shall be Educated?* (New York: Harper & Brothers, 1944), p. 53; W. Lloyd Warner, Marcia Meeker, and Kenneth Eels, *Social Class in America*, (Chicago: Science Research Associates Inc., 1949), pp. 25-26; August B. Hollingshead, *Elmtown's Youth*, (New York: John Wiley & Sons, Inc., 1949) pp. 168-169, 335, *et passim*; Robert J. Havighurst and Hilda Taba, *Adolescent Character and Personality*, (New York: John Wiley & Sons, Inc., 1949) p. 33; W. Lloyd Warner and Associates, *Democracy in Jonesville* (New York: Harper & Brothers, 1949) pp. 206-208; Elbridge Sibley, "Some Demographic Clues to Stratification," *American Sociological Review*, VII (June, 1942), 330; Mapheus Smith, "University Student Intelligence and Occupation of Father," *American Sociological Review*, (Dec., 1942), 771; Raymond A. Mulligan, "Socio-Economic Background and College Enrollment," *American Sociological Review*, XVI (April, 1951), 196; Elmo Roper, *Factors Affecting Admission of High School Seniors to College*, (Washington, D. C.; American Council on Education, 1950) pp. xiv-xxiv.

<sup>2</sup> James H. S. Bossard, *The Sociology of Child Development*, (New York: Harper & Brothers, 1948, pp. 289, 305-306.

<sup>3</sup> Mildred L. Montag, *The Education of Nursing Technicians*, (New York: G. P. Putnam's Sons, 1951); Mary Ella Chayer, *Nursing in Modern Society*, (New York: G. P. Putnam's Sons, 1947); Committee on the Function of Nursing, *A Program for the Nursing Profession*, (New York: The

urged to pursue the collegiate program.<sup>4</sup> Up to the present time, however, relatively few nursing candidates have been attracted to this program.<sup>5</sup> It appears that modern nursing education theorists have developed their educational programs without taking into consideration the socio-economic backgrounds of prospective nursing candidates.

Consequently, it is the object of this paper to study the family backgrounds of nursing students in order to discover from what strata of society nurses come and why they choose the nursing program that they do. Who are the students that choose nursing as a career? What does their socio-economic background tell us about their likelihood of choosing a collegiate program? What differences characterize the background of those who choose the college rather than the diploma program? How important are financial restrictions in determining the choice of program? What are the social implications of contemporary campaigns to promote the collegiate program at the expense of the traditional diploma program?

Obviously, the present study does not pretend to come up with definitive answers to these questions. However, some pertinent information has been uncovered which throws considerable light on the whole problem of nursing recruitment and nursing programs. Two groups of students about to start their nursing education in the Fall term of 1951 were used in the study. The first group was made up of 290 candidates enrolled in the diploma course at the Catholic training schools of a large midwestern city. The second group was composed of 70 students enrolled in the collegiate nursing program of three midwestern Catholic universities. Information was obtained by means of a three page questionnaire containing some thirty-four questions. The questionnaire was made up of five parts as follows: (1) Information about self; (2) Information about parents; (3) Information about brothers and sisters; (4) School abilities, interests, and achievements; and (5) Educational and vocational plans. This questionnaire was first tested on a small

---

Macmillan Company, 1948); Committee on Medicine and the Changing Order, *Medicine in The Changing Order*, (New York: The Commonwealth Fund, 1947).

<sup>4</sup> Cf. Ester Lucile Brown, *Nursing for the Future*, (New York: Russell Sage Foundation, 1948); Margaret Bridgman, *Collegiate Education for Nursing*, (New York: Russell Sage Foundation, 1953).

<sup>5</sup> Cf. *Facts About Nursing*, (New York: American Nurses' Association, 1952).

control group and then revised on the basis of this experience. It was administered by the director of the pre-nursing testing program at the time of the pre-nursing testing of applicants to the schools.

An adequate treatment of the information obtained in the study involves a discussion of the following points.

- I. The social significance of collegiate and diploma programs.
- II. The family backgrounds of a selected group of collegiate and diploma students.
- III. The factors involved in the choice of program.

The basic hypothesis underlying this approach is that nursing candidates regard the collegiate and diploma programs as *qualitatively* different. Those students who choose the collegiate program are interested primarily in a college education; those who choose the diploma program are not interested in a college education — they simply want to be nurses.

#### *I. The Social Significance of Collegiate and Diploma Programs*

It should be recalled that the modern nursing candidate has the choice of two programs in nursing education. She can choose the traditional three-year program which prepares her to pass the required state board examinations and to qualify as a registered nurse or she can choose the four-year "collegiate" program which, in addition, qualifies her for the bachelor of science degree. Since, as we have indicated, recent developments in health care have enlarged the demand for skilled supervisors and since it is believed that the collegiate program best prepares candidates to fulfill this role, every effort is being made to attract students to the collegiate program. On the other hand, diploma students, who later decide to make their career in some particular branch of health service, can take post-graduate courses and thus qualify for a supervisory position in their field or specialization. The essential difference, therefore, between the two nursing programs is that one program includes professedly college training and the other does not.

It would seem, likewise, that the same factors which determine whether a high school graduate will go on to college will also determine whether a nursing candidate chooses the collegiate or diploma program. Fortunately, considerable research

has been conducted with the aim of uncovering the reasons why students go on to college. Educators and social scientists alike have been asking: Who shall be educated? Who should go to college?<sup>6</sup>

Prescinding from the intriguing diversion of analyzing the premises upon which the answers to these questions have been based, it can be stated that there is rather general agreement that the factors which do determine whether a high school graduate will go on to college are manifold. They are generally summarized under the following; mental ability, social expectations, individual motivation, financial ability, and propinquity to an educational institution.<sup>7</sup> The assumption of the President's Commission on Higher Education that all young people within its definition of promising intellectual ability would go to college if financial restrictions were removed has been seriously questioned.<sup>8</sup> Lack of desire to attend college is still the most common barrier to college-going and the factors involved in this lack of motivation seem to be cultural rather than economic although it is difficult to separate the two in concrete cases.<sup>9</sup>

In other words, the appeal of a college education is not as alluring as some educators seem to believe. In our society high school graduates have several alternatives. It is estimated that about 65 per cent of them take jobs or, at least, drop out of school at this time. Of those who continue their training after high school, approximately one-third enroll in non-collegiate courses. There are a large number of non-collegiate schools offering specialized training to high school graduates. The largest number of such schools are found in commerce and nursing, but there are many others. The advantages they offer the student are that they are highly vocational; that is, they prepare students for a specific type of work; they generally require shorter periods of training; they appear to offer better opportunities for immediate employment. The usual discrepancy between theory and practice crops up in education as in other fields. Americans are supposed to look upon a college education

<sup>6</sup> See W. Lloyd Warner, Robert J. Havighurst, and Martin B. Loeb, *op. cit.*; Byron S. Hollinshead, *Who Should Go to College?* (New York: Columbia University Press, 1952).

<sup>7</sup> Hollinshead, *op. cit.*, 137.

<sup>8</sup> For example, see Robert J. Havighurst, "Social Implications of the Report of the President's Commission on Higher Education," *School and Society*, LXVII (April, 1948), 257-261.

<sup>9</sup> Hollinshead, *op. cit.*, p. 64.

as the *summum bonum* of civilization; their practice belies this. In this connection, it is interesting to note the observation of the Lynds in their study of Middletown: "If education is oftentimes taken for granted by the business class, it is no exaggeration to say that is evokes the fervor of a religion, a means of salvation, among a large section of the working class."<sup>10</sup>

However, in their restudy of the same midwestern city ten years later, the authors note a certain doubt in the minds of some people concerning the value of a college education for their children. At that time the peak for college graduates seemed to have been hit in the twenties. The depression found many college graduates without jobs. Working-class parents were particularly doubtful about the value of college education for their children, philosophizing that there are "just not enough good jobs to go around."<sup>11</sup>

As research in the field continues, it is growing more apparent that a college education does not have the same appeal to all high school graduates. The whole complex problem of motivation is crucial here. What evidence we have supports the hypothesis that family attitudes are of paramount importance in determining whether the high school graduate will go to college. "If there is no such tradition or respect, the youngster is not likely to go, even though there may be plenty of money to send him."<sup>12</sup>

## II. *The Family Background of Nursing Candidates*

Since it is conceded that the family plays such an important role in determining who shall go to college, several pertinent characteristics of the family backgrounds of the nursing candidates in the two groups were selected for special analysis. Obviously, there are other indexes of family status which would have proved helpful here but the limited scope of the present study did not make them available. It is felt that what information has been obtained offers considerable insight into the family backgrounds of nursing candidates and reveals marked differences between the two groups.

The information contained in Table I reveals that there is a considerable difference between the educational backgrounds of the fathers of the candidates in the two groups. Nearly half

<sup>10</sup> *Middletown*, p. 187.

<sup>11</sup> *Middletown in Transition*, p. 210.

<sup>12</sup> Hollinshead, *op. cit.*, p. 37.



of the fathers of the non-collegiate group had no more than a grammar school education. This was true of only one-fourth of the fathers in the collegiate group. Considerable difference is indicated by a comparison of those who had college or professional training. A little over 17 per cent of the fathers of the non-collegiate group were found in this category, while over 35 per cent of the fathers of the collegiate group were placed here.<sup>13</sup>

TABLE I  
The Educational Background of the Fathers of 360  
Nursing Students

Type of Education	Non-Collegiate		Collegiate	
	Number	Per Cent	Number	Per Cent
Grammar School....	134	46.0	18	25.7
High School.....	106	36.6	27	38.6
College .....	48	16.6	14	20.0
Professional .....	2	.8	11	15.7
Total	290	100.0	70	100.0

Table II indicates that the educational background of the mothers of the candidates roughly parallels that of the fathers. Approximately 45 per cent of the non-collegiate group had only a grammar school education, while only 17 per cent of the mothers of the collegiate group were found in this category. Differences were again apparent in the collegiate and professional categories where the percentages are 12.1 and 17.1 per cent, respectively. It should be recalled that the educational background of the mother is important not only as indicative of her social status but because the average mother in our culture either consciously or unconsciously probably exerts the strongest influence on the vocational choice of her daughter.

TABLE II  
The Educational Background of the Mothers of 360  
Nursing Students

Type of Education	Non-Collegiate		Collegiate	
	Number	Per Cent	Number	Per Cent
Grammar School....	131	45.3	12	17.1
High School.....	124	42.6	39	55.7
College .....	34	11.7	19	27.1
Professional .....	1	.4	0	.0
Total	290	100.0	70	100.0

<sup>13</sup> All differences which are singled out for special notice are significant at the 1 per cent level unless otherwise indicated.



The occupational status of the candidates' fathers is shown in Table III.<sup>14</sup> Approximately 60 per cent of the fathers of the non-collegiate students are in the semi-skilled and skilled labor categories, while 31 per cent of the fathers of the collegiate group are found here. Likewise, in the upper-class white-collar and professional classes the differences are marked, with 12.4 and 48.6 per cent, respectively. As might be expected the pattern of occupation follows that of education for the two groups. It is interesting to note that the findings of the non-collegiate group substantially agree with those of Anderson and McManus in their study of some 800 nursing candidates.<sup>15</sup>

TABLE III

The Occupation of the Fathers of 360 Nursing Students

Occupation	Non-Collegiate		Collegiate	
	Number	Per Cent	Number	Per Cent
Semi-skilled worker	108	37.4	7	10.0
Skilled worker	68	23.4	15	21.4
Lower-class white col.	78	26.8	14	20.0
Upper-class white col.	35	12.1	23	32.9
Professional	1	.3	11	15.7
Totals	290	100.0	70	100.0

Some rather broad income ratings for the two groups are given in Table IV. The differences in the middle and upper categories are significant. Nearly three-fourths of the families of the non-collegiate group are in the middle category, while less than one-half of the families of the collegiate group are found here. This difference is clearly represented in the upper bracket where it is found that less than 25 per cent of the families of the non-collegiate group have an average annual income of \$4,000 or over, while 50 per cent of the families of the collegiate group are found here. It seems scarcely necessary to point out that these data on average family income are highly pertinent to the present study. Under modern living conditions in an urban

<sup>14</sup> This five-way breakdown is based upon the classes developed by F. S. Chapin (*The Measurement of Social Status by the Use of the Social Status Scale*) and by W. Lloyd Warner and Paul S. Lunt (*The Social Life of a Modern Community*) but adapted to the needs of the present study. Cf. Sister Creighton, *An Analysis of the Factors Which Influenced 360 Students in Their Choice of a Nursing Program*. (Unpublished M.A. dissertation, The Catholic University of America, 1952) pp. 22-23.

<sup>15</sup> See Marie H. Anderson and Louis R. McManus, "Interests of Nursing Candidates," *American Journal of Nursing*, XLII (May, 1942), 564.

environment families with average annual income of less than \$4,000 may find considerable financial difficulty in sending their offspring to college. This is especially true for the families of the present study since it was found that approximately two-thirds of the families in both types had three or more children.

TABLE IV  
The Average Annual Income of the Parents of 360  
Nursing Students

Income Category	Non-Collegiate		Collegiate	
	Number	Per Cent	Number	Per Cent
Less than \$2,499....	9	3.1	2	2.9
\$2,500-\$3,999 .....	210	72.4	33	47.1
\$4,000 and over.....	71	24.5	35	50.0
Totals	290	100.0	70	100.0

Finally, it was believed that a comparison of the percentages of older brothers and/or sisters who went to college would be helpful in understanding the educational expectations of the members of each group. Approximately the same percentage of students in each group had older brothers and/or sisters (60.0 per cent of the non-collegiate and 62.9 per cent of the collegiate group). A little over 50 per cent (53.5) of the older siblings of the applicants to the non-collegiate programs attended college whereas a little over 70 per cent (72.7) were found to have done so in the collegiate group.

### III. *The Factors Involved in the Choice of Program*

Perhaps the most striking of the findings to emerge from the study of the three-year group was their expressed attitude toward scholarships for the collegiate program. The candidates were asked: Were scholarships available for the various programs in nursing would you choose the collegiate program or the three-year program? Approximately 78 per cent stated that they would choose the three-year program even though scholarships were available for the collegiate program. Even making allowance for the 13 per cent who admitted that they had little detailed information on the collegiate program the number rejecting the collegiate program is significant. On the other hand, when the collegiate candidates were asked their reasons for choice of program, approximately 88 per cent replied that they wanted a college education.

What explanation might be offered for this difference in attitude toward a college education? The most obvious one would be that the candidates in the two groups differed in scholastic ability. However, a study of the previous scholastic rank of the candidates in the two groups revealed no significant differences: roughly, 50 per cent were found in the middle third of their class and 50 per cent in the upper third.

Since the scholastic aptitude of the candidates in the two groups appears to be similar, it is possible that the diversity in their family backgrounds may account for their choice of program. As our data revealed, the parents of the candidates differed markedly in education, occupation, income, and the number of children they sent to college. In the light of these findings, the question then arises, is the choice of nursing program dictated primarily by financial or cultural factors? Those who maintain that the choice is motivated by financial factors would point to the relatively low income bracket in which the majority of the families of the non-collegiate candidates were placed. Those who stress the cultural factors operating in the choice would point to the 78 per cent of the non-collegiate candidates who stated they would not choose the collegiate program even if scholarships were available for it.

Perhaps the state of research on the factors involved in the motivation for college education in our society does not permit a definite answer to the problem at this time. Although our study shows that 78 per cent of the diploma candidates would not accept scholarships for the collegiate program, this does not rule out the financial factor altogether. The collegiate program means the delay of earning power for one extra year and most scholarship programs do not include very satisfactory allowances for clothing and other incidental expenses which appear very real to the high school graduate. On the other hand, it is impossible to overlook the fact that such a large percentage of diploma candidates were not motivated to make the additional sacrifice implied in accepting a scholarship for the collegiate program.

The attitude of the two groups seems clear. The collegiate students wanted a college education; the diploma students wanted a degree in nursing. Whether the factors motivating their choice are primarily financial or cultural, or a combination of both, may remain a moot question, but one conclusion emerges clearly, the majority of diploma candidates are not at-

tracted by the collegiate program. This fact should give pause to the theorists in nursing education. The present tendency to promote the collegiate rather than the diploma program, as well as the attempt to transfer the diploma curriculum into a quasi-collegiate program, are not likely to win an increase of recruits to the nursing profession. Further, the facile solution of offering scholarships is not the whole answer to increasing the number of collegiate candidates.

### *Conclusions.*

This study of diploma and collegiate nursing candidates reveals marked dissimilarities in family backgrounds. The significant differences in the education, occupation, and income of the parents suggests that the candidates to the two programs came from different socioeconomic classes. The expressed attitude of the diploma candidates indicates that they are not attracted by the collegiate program although it is not clear whether financial or cultural factors are the primary determinants of their attitude.

It would be rash to hazard generalization on the basis of so limited and select a sample but since the findings of the present study appear to be in substantial agreement with the observations of other students, it is permissible to advance the tentative hypothesis that nursing recruitment programs will succeed only to the extent that they take into consideration the relationship between family backgrounds and the educational aspirations of nursing candidates who desire to receive a college education. These students are eager to become skilled nurses and many indicate that they plan to receive post graduate training in some specialized branch of health service but they are not attracted to the college program as such. Their attitude should occasion no surprise since they are not interested in attending college for its own sake and contemporary collegiate nursing programs have still to prove their superiority in training nurses.

In practice, therefore, programs to increase the number of students entering the nursing profession should be guided by the following considerations: first, adequate information concerning the nature and goals of the collegiate program must be made available not only to high school graduates but also to students on the undergraduate level in college. It would seem advisable to initiate some program whereby student counselors could be informed of the excellent opportunities opening up in

the nursing profession. Particular stress should be placed on explaining the merits of the collegiate program and also on the significance of obtaining a college education. The present study indicates that there is considerable "inertia" which must be overcome if large numbers are to be motivated to overcome the cultural and/or economic obstacles restricting and limiting the educational opportunities of many. For the most part, these obstacles do not appear insurmountable, but they will not disappear of themselves.

Second, although there appears to be an adequate potential of candidates to the diploma program it is doubtful if this potential will be activated unless the prestige of the diploma graduate is enhanced and rendered more secure. At present she is faced with insecurity on both the practical and the theoretical levels. In practice, shortage of trained personnel has forced many hospitals to employ the relatively unskilled "practical" nurse at wages approaching those of the skilled registered nurse in theory. Some nursing education leaders contemplate the elimination of the diploma nurse altogether. In her place they would substitute a mythical "skilled" practical nurse supervised by a similarly mythical "professional" nurse. It seems almost unnecessary to add that candidates are generally attracted to a profession by satisfied members in that profession; if the diploma graduate is faced with insecurity she is not likely to attract others to her profession.

Finally, it should be pointed out that a considerable number of students are prohibited from entering the nursing profession because of racial discrimination. Although this observation is not based directly on the present study, there is sufficient evidence to fully substantiate this charge. Both the collegiate and diploma programs would benefit by more democratic admission procedure. With some notable exceptions the nursing profession offers one more example of the high social cost of discrimination.

SISTER BRIDGET CREIGHTON, R.H.

*St. Bernard's School of Nursing, Chicago 21, Ill.*

## NEWS OF SOCIOLOGICAL INTEREST

The Fifteenth Annual Convention of the American Catholic Sociological Society was held at St. John's College in Cleveland, Ohio, from December 28 to 30, 1953. It was a very interesting convention; about fifty per cent of the membership came from twenty-four states and four foreign countries, more than eighty institutions of Catholic education were represented. The Society expressed its gratitude to Archbishop Hoban, Monsignor Navin, and the members of the local committee.

The Nominating Committee proposed a slate of new officers; they were chosen by the members present. The new officers are as follows:

President: Dr. C. J. Neusse

1st Vice-President: Rev. Sylvester A. Sieber, S.V.D.

2nd Vice-President: Sister Mary Jeanine, O.S.F.

Executive Secretary: Rev. Ralph A. Gallagher, S.J.

### Executive Council:

Donald N. Barrett

John Donovan

Rev. Paul W. Facey, S.J.

Rev. Joseph P. Fitzpatrick, S.J.

James Kirk

Bertha Mugrauer

Mother M. Roseanna, O.S.U.

The members were encouraged to revive the local chapters of the Society. The June issue will be a special issue of the Review. The Award Committee was reappointed. Members were asked to send suggestions for the program of the next convention to the Executive Secretary. The demand for trained teachers in sociology was considered. Loyola University announced a graduate program in sociology. The financial report and the report on membership was given as follows:

### FINANCIAL REPORT OF THE ACSS

Credit balance 1/1/53.....	\$1,597.66
Income from dues and subscriptions.....	2,121.94
	\$3,719.60
Expenditures: Printing, four editions.....	\$1,811.28
Office supplies and expense.....	635.00
Postage .....	65.00
Gifts to Mission Press.....	50.00
Book Review Editor.....	40.00
Convention expenses (1952).....	50.00
Executive Council meeting.....	50.00
Miscellaneous .....	12.77
	2,714.05
Credit Balance 12/18/53.....	\$1,005.55

## MEMBERSHIP REPORT OF THE ACSS

	December, 1952	December, 1953
Constituent members.....	265	274
Student members.....	40	34
Institutional members.....	49	42

In December, 1952, there were 261 subscribers to the REVIEW as compared with 287 subscribers in December, 1953.

*Loyola University, Chicago, Illinois.* A graduate program in sociology was recently announced by the Graduate School. Loyola's program is staffed by Rev. Ralph A. Gallagher, S.J., Ph.D., Chairman; Rev. Francis B. Emerick, C.S.V., M.A.; Aloysious P. Hodapp, M.A.; Rev. Leo J. Martin, S.J., Ph.D.; Paul W. Mundy, Ph.D.; Rev. Sylvester A. Sieber, S.V.D., Ph.D.; Donald J. Thorman, M.A.; and Gordon C. Zahn, Ph.D. A graduate sequence in social problems, social organization, social anthropology and social theory and methods will be offered.

*Correction:* The book review section of the December, 1953 issue, omitted page and price information on the book titled *Soziale Theorie des Betriebes* by Dr. Franz H. Muller (p. 254). The book contains 224 pages and is priced at \$3.50.

*Committee on Awards.* Pursuant to the directive given him by the Executive Committee, Father Fitzpatrick appointed the following members of the Committee on Awards:

- Sister Mary Ligouri, B.V.M., Mundelein College, Chicago, Ill.
- Dr. John Donovan, Boston College, Boston, Mass.
- Rev. Ernest Kilzer, O.S.B., St. John's University, Collegeville, Minn.
- Dr. Franz Mueller, St. Thomas College, St. Paul, Minn.
- Rev. John L. Thomas, S.J., St. Louis University, St. Louis, Mo.

The Committee on Awards has unanimously named the Rev. Dr. Paul Hanly Furfey as the first recipient of the \$100 award for his publication, *The Scope and Method of Sociology* (Harper and Bros., 1953), judged the outstanding sociological contribution for the period October 15, 1952 to October 14, 1953.

Members of the Society are invited to submit names of nominees to any member of the Committee for the period October 15, 1953 to October 14, 1954 so that the second award can be made at the annual meeting in December, 1954.

REPORT ON THE FOURTH INTERNATIONAL CONGRESS  
OF THE SOCIOLOGY OF RELIGION

Founded in 1949 by Canon Jacques Leclercq of the University of Louvain, the members of the International Association of the Sociology of Religion held their fourth Congress on October 3 through 5, 1953. Representing eleven countries, about sixty persons (priests for the most part) arrived on the evening of October 2 at the Dominican House of Studies for the *Economie et Humanisme* group, at La Tourette, near L'Arbresle, in the Rhone district of France. The sole representative of the United States was



Dr. Eva J. Ross of Trinity College, who read a paper on the development of the sociology of religion in the United States. There was an official observer for the Holy See in the person of Rev. Pierre Humbertclaude, S.M., of the Apostolic Nunciature in Paris.

The meetings began at 9:00 a.m. on October 3. First, selected participants gave a report on the sociology of religion in their respective countries: Belgium, France, Germany, Spain, and the United States. A contributed paper was sent from Chile; verbatim reports were furnished by members from Canada, Italy, and Holland. The Cardinal Archbishop of Lyons, Cardinal Gerlier, was present at one of the sessions, and stayed to chat with congressionists at lunch and afterwards. Later, on the first day, the meetings of the various "Commissions" took place: the Rural Commission, under the directorship of Canon Boulard; the Urban Commission under the direction of l'Abbé Quoist; the Commission to study religious zones near political frontiers, as for example, Alsace and the German Rhineland.

Canon Boulard's session indicated the great strides already made in France in studying rural villages, towns and regions in France. Various enquiries and maps, characteristic of those who follow the Boulard method, were discussed. Rev. Etienne Diebold told how he began his study of the Evreux diocese when he became a professor in the seminary there, first to inform himself of the background of his students (since he belonged to another diocese); secondly, to help his students with the necessary directives to understand the problem they would later face in their parochial duties.

The arrival of Professor Le Gras of the Sorbonne the morning of the second day heralded the giving of special papers on topics of interest to the members of the Congress. Papers were read on the relation of the sociology of religion and theology by Canon Leclercq; the sociology of religion and the pastorate by Rev. J. F. Mott, O.F.M.; the relation of the sociology of religion and canon law by Professor Le Bras; the relation of the sociology of religion and psychology by Rev. I. Rosier, O. Carm.; on the work of the *Economie et Humanisme* group by Rev. Lebreton, O.P.

A formal committee was established at the end of the Congress. Canon Leclercq remained the President. Professor Jean Labbens, Facultés Catholiques de Lyon, 25 rue de Plat, Lyon, became the General Secretary. Dr. Eva J. Ross was asked to promote interest in the Association in the United States. Members of the A.C.S.S. who are seriously interested in the sociology of religion are asked to communicate with Professor Labbens or, after September, 1954, with Dr. Ross at Trinity College, Washington 17, D. C.

While all members of the Congress emphasized their understanding that sociology was a factual science, many of them seemed to be of the opinion that sociology consisted solely in the amassing of statistical facts. Few were acquainted with the history and theories of sociology or had been trained in the field, but all showed keen interest in the subject and a desire to learn what had been accomplished by others. Papers and discussions are to be published in full later this year, probably either in the *Economie et Humanisme* review or in the *Chronique sociale de France*. Exact details will be made available in the ACSR as soon as possible.

EVA J. ROSS

Trinity College, Washington, D. C.



## BOOK REVIEWS

BROTHER GERALD J. SCHNEPP, S.M., *Editor*  
ST. LOUIS UNIVERSITY, ST. LOUIS 3, MO.

*Foundations Of Social Survival.* By John Lindberg. New York: Columbia University Press, 1953. Pp. viii+260. \$2.60.

Lindberg's objective is to formulate the conditions of social survival; in other words, to solve the problem posed by the functional school in sociology and cultural anthropology. It is by no means sure that the author, despite his erudition, is familiar with any work of his predecessors along these lines; in any case, none is quoted.

The task is achieved on a high level of "theoretical abstraction." A social model which the author calls a City is constructed; the individual conditions of survival are enumerated — production, reproduction, defense, and order (the functionalists commonly use a longer list); then, the problem of the right balance between the several social functions is painstakingly investigated. In the first part of the book — The City of Reason — the solutions are presented as decisions of a Philosopher who has to mold a nascent city; here, quotations from Plato and Aristotle dominate. However, the author displays some eclecticism; very soon, Marx is added to the company of the two great sages, followed by Henri Bergson (whom Mr. Lindberg calls "the latest great master of our tradition"), Toynbee, Locke, Marcus Aurelius, Gibbon and St. Athanasius (in this sequence).

In the second part of the book — The City of Love — attention is concentrated on the question: "Is it possible to find a stable, dynamic equilibrium in a system composed of reasonable beings?" The difficulty is that of bringing together "two great conceptions of society," one represented by men "living according to self" and another by men "who live according to the good of the whole." The answer is positive: "men can be habituated in the ways of peace instead of those of war." This part of the discussion is conducted mainly on the background of Christian ethics; the major part of the references are to the New Testament, St. Augustine (who seems to dominate the author's thought) and St. Thomas; other authorities cited are Gibbon, Locke, Marx, and Bergson.

The book contains a number of excellent insights which deserve further exploration and could give new vigor to the rather weak plant of functional sociology. There are, of course, untenable statements: moral virtue is derived from habit, and norm is opposed to "myth" as projection into the future against

support of habit. Had the author read Malinowski or MacIver (who, of course, is not a functionalist), he would have learned that myth is that around which values and norms predominant in a society are organized.

N. C. TIMASHEFF

*Fordham University, New York 58, N. Y.*

*The Tools of Social Science.* By John Madge. New York: Longmans, Green and Co., 1953. Pp. x+308. \$4.75.

Like most of the recent books on the methodology of the social sciences with which we are steadily being enriched, *The Tools of Social Science* opens with a general discussion of the nature of science, the validity of the claims of the social sciences to such a distinction, and the type of objectivity attainable in this field. The author quickly dispels any naive beliefs that science consists merely of the three "almost mechanical stages" of observation, hypothesis, and verification. He then goes on to list such insuperable practical and theoretical obstacles to the achievement of "ethical neutrality" and objectivity in the social sciences that the reader is almost ready to accept his view that "to postulate an objective social science is to ask for something which is probably unattainable and may even be undesirable" (p. 6). As a result, the social scientist should openly adopt the role of social engineer and in this capacity "goad his fellow citizens on to discontent with those social institutions whose efficiency is inadequate or dwindling" (p. 17).

Madge then describes in considerable detail the tools of his craft — various types of documents and how to evaluate and interpret them; techniques of observation; the interview and questionnaire and related techniques (attitude measurement, latent structure analysis, scalogram analysis, and sampling); and the controlled experiment. While thorough and inclusive, these chapters constitute a description and evaluation of the tools of social science rather than a laboratory manual on how to use them.

In the final chapter on "the limits of social science," which by special agreement with the publisher was written only after the rest of the book was in type, the author reviews the position of the social sciences, admits his despair of achieving exactitude in the field, and reaffirms the pragmatism expressed in earlier chapters by taking consolation in the thought that "the truth that is powerful in the world is the truth that is sufficiently exact to get things done."

MARTIN E. SCHIRBER, O.S.B.

*St. John's University, Collegeville, Minn.*

*Wait the Withering Rain?* By Austin L. Porterfield. Fort Worth: Leo Potishman Foundation, 1953. Pp. ix+147. \$2.50.

On the plea that "Heaven can wait! . . . 'Hell' will not wait" (p. 9), the author first shocks the reader with a fantasy of

world destruction following the atomic war of 1970-76. A post-mortem is conducted on a cloud of atomic dust by a galaxy of prophetic spirits of great leaders of thought down the ages, amid the ravings of a "Mad Historian" and the Historical Echo: "Happy are the meek, for they shall inherit the earth!"

Porterfield proceeds to outline the "conditions of survival and peace beyond 1976." He first reviews for attack various determinisms, philosophies of hate, and pseudo-scientific myths. He then delineates five "curtains that separate the minds of nations," calls for freedom of science and a science of freedom, urges the church to relate orthodoxy to social welfare and peace, and pleads for a creative democracy among the masses in the Western nations. He concludes with his idea of the truly mature man.

The treatment is novel, sketchily encyclopedic with copious references, and written in free journalistic style. An attractive format is marred by typographical errors. Porterfield's "creative designs" are individual-orientated, ignoring the family with a passing tribute to Margaret Sanger. Religio-sociological in approach, the author is optimistic that the eleventh-hour goals, skewed strongly towards scientific understanding and humanitarianism as salvation-factors, can be achieved before the "withering rain."

HERBERT F. LEIES, S.M.

*St. Mary's University, San Antonio, 1, Tex.*

*Group Dynamics: Research and Theory.* By Dorwin Cartwright and Alvin Zander. New York: Row, Peterson Company, 1953. Pp. xvii+642. \$6.00.

For a solid, serious, scientific one-source treatment of the latest developments in the social psychology of the small face-to-face group, this weighty volume by two of the foremost scholars at the University of Michigan's Research Center for Group Dynamics can be highly recommended. It answers in a solid and substantial manner the broad question: What is Scientific Group Dynamics?

Besides pulling together for the first time the pertinent recent research in the field of small group analysis, the book also sets these researches within a large integrated framework of theory that enables them to be really cumulative and complementary in their over-all effect. To achieve this, the author-editors have brought to their task years of scientific preparation. Dr. Cartwright, the director of the Research Center for Group Dynamics, has more than anyone else inherited the mantle of the renowned founder of the Group Dynamics movement, Kurt Lewin. He has also served on the editorial board of the high-level technical periodical, *Human Relations*, as has the co-author, Dr. Zander.

Working as an editorial team, they have composed what constitutes the really new and significant contribution of the pres-

ent book. This is a series of six introductory chapters that clearly and adequately state the basic theoretical problems of group analysis, point up the researchable elements of group behavior, and elaborate the significance of the contributions made by sociologists and social psychologists in the researches of the recent past. A half-dozen or more of the major researches are then presented in each of the six parts to illustrate the answers to these problems discovered up to now.

One finds here a healthy interplay of research and theory, each assisting the other toward an adequate scientific study of the structure and functions of the small group. It further becomes clear that a decade's research has sobered and modified the "field-theoretical" approach with which Lewin and the Research Center for Group Dynamics were identified. Though Lewin's enduring contributions are scattered through the book and his basic premise that small-group life has scientifically researchable elements is confirmed in chapter after chapter, there is not the least evidence of a monopoly by Field-Theory in the approach to small-group analysis.

In the introductory section, "Approaches to the Study of Groups," the enlightening elements of "rival" schools' approaches are also included. Catell of Illinois and his concept of syntality, Bales of Harvard and his system of interaction-process analysis, Stodgill of Ohio State and his group versus organization dichotomy, Moreno-Jennings and their sociometric devices, and even a somewhat modified socio-psychoanalytic approach as represented by Schleidinger are all given space to show the possibilities of a many-sided approach to group analysis. The framework thus erected is harmoniously interdisciplinary, welded together in a unified way by the close thinking and broad sympathies of the editorial team.

Besides these theoretical contributions, the book is a handy assembly of many hard-to-find empirical research reports. Part Two presents the research of Festinger, Thibaut, and French into the elusive elements of group unity or "cohesiveness." Part Three is a collection of reports of Asch, Gorden, Bovard, Lewin, Festinger, French, Killian and others in the area of group decision, group pressures, and group standards. The next part is concerned with the goal-directed activity of groups, researched by Deutsch, Bales, Strodbeck, Horwitz, Guetzkow and others. Structural properties of groups is the theme of part five, with special emphasis on those experiments dealing with power relations in groups. The final section is devoted to the most significant findings in the study of group leadership, including the Lewin-Lippitt-White study, and those of Preston, Heintz, Maier, and others.

The allegation that Group Dynamics as a scientific study is not sociology loses much of its meaning as one notes how many of these researches have been presented at conventions of the American Sociological Society (which regularly has a section

dedicated to small group analysis), and have been published in leading sociological journals such as the *American Sociological Review*.

With the publication of this substantial scientific treatise by Cartwright and Zander, Group Dynamics clearly emerges from the realm of fads and techniques and takes its place alongside the other component field of sociology and social psychology. It may be safely predicted that it will secure greater attention from both sociologists and psychologists in the future.

ALBERT S. FOLEY, S.J.

*Spring Hill College, Mobile, Ala.*

*Group Relations At The Crossroads.* Edited by Muzafer Sherif and M. O. Wilson. New York: Harper and Brothers, 1953. Pp. 365. \$4.00.

Developments in technology, communication, transportation, and socio-economics have brought groups with conflicting cultures, goals, and interests into closer relationships. Within groups changes in attitudes, modes of living, and patterns of interpersonal relations have resulted. This state of stability indicates that no problem in human affairs appears to be so crucial as that of group relations. Problems of leadership, attitude change and formation with the attendant problems of anxiety, conflict, and restlessness are now seen to be related to the unstable state of their settings.

This book is unique because it affords an over-view of these persistent social-psychological issues and problems by representatives of various disciplines who present their ideas, not in unrelated form as the representatives of their respective disciplines, but rather as supporters of certain points of view. It points up the fact that this approach is possible when it is recognized that various disciplines represent different levels of approach to the same problems.

The central theme is best developed when the small group is the topic. Development of the concept of differences between reference and membership groups serves to take care of diverse cases of regulation of behaviors and attitudes in relation to groups which are not seen as membership groups. The focus of the book is primarily on conditions for a scientifically adequate approach to group relations and delineation of major problems. However, Jennings in the chapter on Sociometric Structure concludes that "concurrent use of sociometric and sociodramatic investigation as techniques can eventually particularize our knowledge of dynamics of personality and group formation not so accessible by other combination of methods."

Some confusion in definition and terminology exists but attempts at clarification are evident.

Ample consideration is given to problems of leadership but a conspicuous lack of attention was given to the topic of power

structure relations and social stratification, which seem to be an integral part of the total problem.

THEO. SHEA

*Saint Louis University, Saint Louis 3, Mo.*

*Psychosis and Civilization. Two Studies in the Frequency of Mental Disease.* By Herbert Goldhamer and Andrew Marshall. Glencoe, Ill.: The Free Press, 1953. pp. 126. \$4.00.

With the accuracy and scientific objectivity which are characteristic of research done by the RAND Corporation, this study by a social psychologist and a statistician investigates and clarifies a situation that has a strong impact on social theory as well as on social policy and planning.

Two studies have been made. The first compares the number of first admissions to mental hospitals one hundred years ago and today. There has been no increase in first admissions for psychoses (they did not study neuroses) for the age groups under 50 years but a marked increase appears in the older age groups. Important is the question whether the rather startling findings mean that social conditions can or cannot be considered as causes of psychoses. The authors conclude that either the stress factors deriving from the mode of social existence have no influence or that they were the same 100 years ago as they are now as far as their psychological effect is concerned. A thorough examination of the study which would include evaluation of the very refined statistical methods will probably lead most social scientists to the conclusion that we should be more cautious in regard to the specific factors to which we ascribe a damaging effect on man's mind.

The second study is concerned with the conditional expectancy of mental diseases. The probability of admission increases rapidly in the older age groups; the chance for males in the age group 15 to 45 is 1 in 30 but by 65 it has increased to 1 in 15. The tables computed by the authors will be of help in hospital planning and development.

RUDOLPH E. MORRIS

*Marquette University, Milwaukee 3, Wis.*

*Essays on Sociology and Social Psychology.* By Karl Mannheim (ed. Paul Kecskemeti). New York: Oxford University Press, 1953. Pp. viii+310. \$6.50.

This is the third of four projected volumes presenting the edited and re-edited papers of Mannheim. Together with *Essays on the Sociology of Knowledge*, it includes his basic shorter works; but whereas the former consisted of items that had been published in Germany, the present volume consists mainly of items written originally in the English language. Mannheim's profound and rather difficult style is thus sometimes hampered by unfortunate phrasings in the adopted language.



Some of the selections seem to fall into a "reminder" category as far as scientific quality is concerned. However, this is definitely not true of the first two sections of the book. Part I, includes a revision of Mannheim's doctoral dissertation in the area of the logic of epistemology. The "case analysis" of Conservative Thought serves to give a clear illustration of his theory in a specific application and provides ample opportunity to note both the strong points and those areas of weakness in which, despite his careful disavowal, the sociology of knowledge seems to approach epistemological relativism. The analysis and astute evaluations of German and Western Sociology (Part II) deserve the respectful attention of every student of the history of sociology and sociological thought.

The editor and publisher of Mannheim's works are to be complimented for bringing them in a unified and systematic organization to English-speaking scholars. One negative note must be added, however: the physical make-up of this book — especially its binding, a matter of quality of craftsmanship and not availability of materials — is so poor that its high selling price is quite unjustifiable.

GORDON C. ZAHN

*Loyola University, Chicago 11, Ill.*

*What You Should Know About Mental Illness.* By Orin Ross Yost, M.D. New York: Exposition Press, 1953. Pp. xii+165. \$3.50.

The United States Public Health Service points out that the number of persons suffering from mental illness exceeds the combined total of those who fall victim to infantile paralysis, cancer, and heart disease. About one in every twenty persons will at some time in his adult life be confined in a mental hospital. An even greater number will suffer from some of the minor forms of mental illness and very few persons will go through life without first-hand contact with mental illness in relatives or friends.

Dr. Yost begins with a discussion of *The Mind Itself* and follows with chapters on how the mind is molded by parents and by educational institutions. Parents who have sometimes been regarded merely as fountains of error, here receive sympathetic consideration; the familial and social conditions under which they best perform their functions are portrayed. The author then presents the distinguishing characteristic of the sick mind and the methods of treatment which are now in common use. He goes considerably further than some of his predecessors — who were also writing for general circulation — by giving a clearer and deeper understanding of what has happened to the person whose mind is sick. He gives the family of the mental patient some understanding of the ordeal which their loved one is suffering and how they may assist him on the road to recovery.



The sociologist will be interested to see that Dr. Yost has given increased recognition to the fact that mental patients have families and that the family is the basic unit not only in the development and maintenance of mental health of its members, but also in assisting them when they are mentally ill. One might even wish that the author had gone further in his description of the ways in which the family can cooperate. Since the lack of love and acceptance are important in causing mental illness, development of the more positive aspects of these relationships is necessary for the patient's recovery as well as for continued good mental health after he returns to his family and community. Dr. Yost also points out that the patient may need skilled spiritual help in developing positive social relationships.

Altogether this is a useful book which is geared to a reading public whose knowledge of mental health is somewhat more advanced than that of the reading public of the previous decade. Teachers of undergraduate courses in sociology will find it useful for their supplementary reading lists.

RUTH REED

Catholic University of America, Washington 17, D. C.

*The World of Primitive Man.* By Paul Radin. New York: Henry Schuman, 1953. Pp. xi+370. \$5.00.

Paul Radin's latest work may some day be recognized as his crowning achievement. It reaffirms and expands views previously expressed in *Primitive Man as Philosopher* (1927), *Primitive Religion* (1937), and *The Religious Experience of Primitive People* (1951). He is a master addressing himself to the specialists, not hesitating to set his interpretation of the *kula* ring against that of Malinowski and Thurnwald. He challenges Freud's work on the psychological states of primitive man.

The following indicates the scope of the book: "We have passed in review the fundamental aspects of aboriginal man's thoughts and activities and sketched in broad outline the nature of the religious and social structures he devised. One more task still remains . . . that of determining the extent to which he was aware of the constructs he had developed . . ." (pp. 299-300). In his dogmatic, comprehensive treatment he may remind sociologists of the classical systematists, especially in a chapter like "The Man of Action and the Thinker." His use of the term "supernatural" is, of course, limited to the universe in its frame of reference.

Sociologists will likewise note with interest his division of Part Two "The Structure of Society." He limits it to three chapters: "Government, Real and Symbolical;" "The Law and Its Fictions;" "Social and Personal Status." Particularly brilliant are passages on social distance, transfer and exchange, contract, punishment, and the primitive's valuation of inward stability. He succeeds in his warring upon the old assumptions that primi-

tive man is simple, that he is undisciplined, that he is irrational and incapable of abstract thought, that he is cruel. In fact, the primitive reveals himself as much more humane than some modern civilized folk who get themselves appointed to welfare boards, for "all aboriginal people accept the theory that every human being has the inalienable right to an irreducible minimum consisting of adequate food, shelter, and clothing. . . . Being alive signifies not only that blood is coursing through a man's body but that he obtains the wherewithal to keep it coursing" (p. 106).

In this age of jungle bulldozers and assimilationists, we must praise Paul Radin's efforts to set in array the plus values of primitive peoples. This strong positive emphasis of *The World of Primitive Man* should be a reminder that we are obligated to the same approach by the mission encyclical, *Evangelii Praecones* and also by *Summi Pontificatus*. There is food for speculation on every page of Radin's book, and his foraging off the beaten track is always fascinating.

SISTER PROVIDENCIA, F.C.S.P.

College of Great Falls, Mont.

*Amazon Town. A Study of Man in the Tropics.* By Charles Wagley. New York: The Macmillan Company, 1953. Pp. xii+305. \$5.00.

The chef-d'oeuvre of modern social anthropology is the full-length portrait of a small dynamically functioning community. Viewing the culture of such a limited population as an over-all system, the anthropologist sees the customs and beliefs in their total context. Such a research project also requires him to bring to bear all that he can find out about their past history, economics, religion, literature and folklore, recreational and artistic pursuits, social and political structure.

Dr. Wagley in *Amazon Town* has written a monograph that ideally exemplifies the best that the social anthropologist has to offer. The village of Itá (a fictitious name) in the Lower Amazon which he and his associates studied with a grant from Unesco, gives evidence of all three cultural heritages (Indian, Portuguese, African) that have become integrated in contemporary Brazil.

The people of Itá make a living by cultivating manioc with the primitive "slash and burn" technique, fishing in the many streams that crisscross the area, gathering rubber from the surrounding dense forest, and hunting the wild pig, tapir, and deer. The area is structured into an upper class made up of remnants of a once wealthy aristocracy, and three lower classes — townspeople, farmers, and rubber collectors. Occupation and income are diagnostic criteria of social position but family, education, manners and behavior mark off the higher from the lower classes. Race relations are harmonious. Extreme poverty, poor diet,

and notoriously bad health conditions make Itá "a clearly under-developed area." The author's many sensible suggestions could do much to remedy this sad situation.

In *Amazon Town* the anthropologist has gained an excellent "cross-cultural frame of reference," that will greatly aid in understanding man and his culture.

SYLVESTER A. SIEBER, S.V.D.

*Loyola University, Chicago 11, Ill.*

*Social Responsibilities of the Businessman.* By Howard R. Bowen. New York: Harper and Brothers, 1953. Pp. xii+276. \$3.50.

Catholics can agree with much that Bowen sets forth in this, the third in the series of six volumes on the Ethics and Economics of Society sponsored by the National Council of Churches. The author attempts to build a bridge between the thinking of Protestant religious leaders and the attitudes and practices of businessmen and succeeds insofar as his work will command the attention and respect of both groups.

Frankly recognizing that much social responsibility is today enforced by competition, custom, and law, the Williams College economics professor nevertheless argues that businessmen must voluntarily assume a larger measure of responsibility if capitalism is to continue and prosper (p. 5). In the final chapter on the ethical implications, F. Ernest Johnson agrees that legal coercion is not enough and that a higher ideal than now exists is possible because the full moral potentialities of human nature are not defined by established patterns of behavior (p. 239).

Bowen does not "try to state systematically the social responsibilities of businessmen" because a "concrete and workable system of ethical precepts . . . can be developed only through the democratic process" (p. 193). Herein lies the weakness of moral relativism. But there is a strength also, realistically speaking, since the author calls for "broadly based discussion and individual soul-searching on the part of actual participants" — an approach that will appeal to many businessmen as contrasted with the spelling out of answers by outsiders (p. xi).

The Industry Council Plan is sympathetically treated in Chapter 14 as one of the proposals for a better society. After criticisms are given and to some extent answered, the plan is evaluated as offering "prospective advantages sufficient to warrant modest and tentative experimentation." In the current state of the American economy, Bowen feels that plant councils and a national economic council are feasible but has doubts about the rest of the ICP.

Among other proposals is an original one by the author — the social audit. It is something which businessmen might readily be induced to try and it has great potentialities since it would force them, periodically, to compare current achievements with ultimate ideals.

One is struck by the similarity of the outline of Catholic economic ideas (p. 164) and the 16 principles and recommendations culled from the writings of Protestant churchmen (pp. 39-41). In this similarity there is hope for the further Christianizing of economic life, especially since the author believes that leading businessmen — an impressive list is given in the appendix — espouse these same principles. This is typical of the author's oft expressed and oftener implied conviction that capitalism has come a long way from the days of exploitation and that the material and spiritual forces which have brought us to where we are today are still far from spent — a conviction we all share.

GERALD J. SCHNEPP, S.M.

*Saint Louis University, Saint Louis 3, Mo.*

*The Study of Culture At A Distance.* Edited by Margaret Mead and Rhoda Metraux. Chicago: The University of Chicago Press, 1953. Pp. x+480. \$5.00.

Studies inaugurated and conducted under the Columbia University Research in Contemporary Cultures provide the basis for this Manual on interdisciplinary research practices. Methodology developed and utilized during the past decade for analyzing cultures that are spatially or temporally inaccessible shapes the structure of the Manual. Several selections from minutes of group seminars, interviews, publications, and other material, illustrate, supplement, and give life, color, and meaning to this framework.

Interviews with informants, written and oral literature, film analysis, projective tests, resonance in imagery, and end-linkage analysis are discussed, illustrated, and evaluated. A concluding section on applications of study of culture at a distance for particular problems or situations convincingly demonstrates the value of this type of research training. This is important in our modern world when conditions may make any culture area inaccessible except through extraordinary means.

The variety of culture patterns used for illustrations and analysis tends to make the volume interesting even for the non-technician, but it also brings up questions about such fundamentals as measures of validity and reliability. Since the study is in many ways exploratory, emphasis is placed on repeated checking and cross-checking especially with individual and group interviews and references to recorded material, so validity is inferred more often than demonstrated. Likewise, the significance of original hypotheses and attitudes in interpreting and evaluating certain types of material will occur to some readers. But it is clear that the high level of treatment is based on the assumptions of previous adequate training.

Social scientists in general will find the Manual valuable; it should be a very stimulating challenge for advanced students.

JOSEPH W. MCGEE

*Marquette University, Milwaukee 3, Wis.*

*Class, Status and Power: A Reader in Social Stratification.*

Edited by Reinhard Bendix and Seymour Martin Lipset.  
Glencoe, Ill.: The Free Press, 1953. Pp. 723. \$6.50.

Status is a key concept and its analysis is important to a construction of an adequate sociological conceptual scheme. Such an analysis of social stratification and its power implications is the theme of this book edited by Professor Bendix from California and Professor Lipset from Columbia.

The Reader has sections on theories of class structure, status and power relations in American society, differential class behavior, social mobility in the United States, and comparative social structures. Differential class behavior is examined in terms of the differentials of population, family sexual behavior, fashion, mental illness, and political behavior. The sixty-one selections covering these subjects are historical and contemporary, theoretical and comparative in character. The authors of these articles are not only sociologists but also other social scientists and psychologists. Their focus is to view social stratification as an aspect of either the persistent or the changing aspects of society.

Considerations of space prevented including articles on research-methodology, caste-class relations, and a more extensive treatment of comparative social structures. Some well-known research in the field is not included; for example, Warner's "American Class and Caste," Davis and Moore's "Some Principles of Stratification," Goldschmidt's "Social Class in America — A Critical Review."

The brief but penetrating introduction to social stratification by the editors could have been supplemented by a brief introduction to each of the various sections which would have served to integrate the work. For the lack of space, the editors omitted a bibliography of works on social stratification. There is no index of subjects. Teacher and researcher will find this a valuable work.

CHESTER A. JURCZAK

Duquesne University, Pittsburgh 19, Pa.

*Brownson On Democracy and the Trend Toward Socialism.* By Lawrence Roemer. New York: Philosophical Library, 1953. Pp. 173. \$3.75.

*A Free Society: An Evaluation of Contemporary Democracy.* By Mark M. Heald. New York: Philosophical Library, 1953. Pp. 546. \$4.75.

Dr. Roemer's excellent summary of Orestes Brownson's political philosophy is particularly timely today when the Catholic minority is supposed to bow to the alleged majority, and therefore sovereign, will of the secularist crowd. The Brownson thesis was, of course, that democracy is destructive of everything essentially and distinctively American. Contemporary

Blanchardism is convincing proof that Brownson's dictum was correct. By democracy Brownson meant the absolute sovereignty of the people and the consequent rejection of the moral law.

If the people are sovereign, and if man's freedom consists in obedience to the sovereign, it follows that man's freedom consists in obedience to the will of the people — to the will of Blanchard, if he can garner sufficient votes. The individual, under such a theory, does not have the moral right to resist the will of the majority. Whatever has been done under the most absolute monarchy could rather easily be accomplished under a democracy. But if the primacy of the moral law is acknowledged, then it should be possible to avoid both anarchy and despotism. All that remains for us is to convince the American people that such a moral law exists and is pertinent to all political issues.

There is no mention of Brownson or Belloc in the Heald volume which is also seriously concerned about the preservation of a free society. In his analysis of the problem, Dr. Heald at times seems to think that some form of socialism will eventually prove to be the only feasible political answer, agreeing with Aneurin Bevan that the only hope for mankind is democratic socialism. But Dr. Heald refuses to surrender to this assumption because he knows what would inevitably happen to personal freedom.

What then? Well, it is always safe to fall back on religion, philosophy, and art to illumine the inner spirit of man, the inner world of purposes and ideals, the world of ethical conviction and of inspirational faith. But what religion, what philosophy, and what kind of art are going to save us from Bevan's socialist brigades? Unfortunately, Dr. Heald asserts categorically that there are no final and absolute principles which govern all significant human relationships.

Too bad. All that Dr. Heald is certain of is that personal freedoms must be preserved within civil society or — you know what — all chance for any uncoerced choice of values will be lost altogether. In other words, as Brownson prophesied, Right will then be determined by Might!

JOHN J. O'CONNOR

*Georgetown University, Washington 7, D. C.*

*Democracy Is You.* By Richard Waverly Poston. New York: Harper Brothers, 1953. Pp. xi+312. \$3.00.

In a short opening section, Poston vibrantly bemoans the fall of modern man under the attack of technocracy: "We have made our knowledge, and our material goods the ends of life instead of the means by which to create something even more important than the tools. . . . Man has not been wise enough to use his technology for human values." He rightly believes that some of the lost values may be regained if individuals col-



laborate in their communities to study, plan, and act for their mutual welfare.

How this coordination may be initiated and developed is the theme of the book, and it is treated in specific terms, detailed almost to the point of extremity. Most authors in this field limit themselves to what one should know. Mr. Poston goes further and shows the reader where and how to get the knowledge; he specifies the committees to be set up, the people to be contacted, and the questions to be asked.

Poston speaks with authority based on experience. He worked on the noted "Montana Study" which was financed by the Rockefeller Foundation. Subsequently, he moved to the University of Washington where he applied the successful Montana Study method in several areas in the State of Washington. Consequently, for all who need a detailed schedule for community study, *Democracy Is You* is an answer. Except for the first chapter there is little to excite the students' philosophy or psychology, but the physics of community study and action are there down to the last item. This reviewer also thinks that colleges could follow this form for teaching local applied sociology in preference to some of the more general forms now used.

LUCIAN L. LAUERMAN

*Catholic University of America, Washington 17, D. C.*

*French Corporative Theory, 1789-1948.* By Matthew H. Elbow. New York: Columbia University Press, 1953. Pp. 222. \$3.75.

This historical and analytical study is an informative addition to Industry Council literature. From the days when the guilds were outlawed in France, the author traces the unbroken tradition concerning the *corporation*. (The French word "*corporation*" must not be identified with the same American word; "Industry Council" is the current American equivalent).

The author shows how the twentieth century French corporatists were indebted to the Middle Ages for the concept of the guild, the Thomistic teaching on the just price, the ideals of good workmanship and Christian fraternity, and the concept of a state limited by organic groups. There is a good chapter on the leadership of La Tour du Pin who is called "Master Theorist of the Corporative Regime." In the chapter on "The Varying Fortunes of Corporative Theory in the Hands of the Social Catholics, 1870-1918," the vain efforts of DeMun and his followers for corporative legislation are adequately reviewed.

The potency of corporative ideas in France is illustrated in the objective treatment of the Petain regime. The author correctly appraises that the Petain experiment was not a fair or just test of the workability of French corporative theories.

In the closing pages on the prospect of French corporatism, the author fails to mention those important promoters of corporatism during the period 1944-1948, namely, the Assembly of



the Cardinals and Archbishops of France. In fact, the author could have strengthened his entire presentation of Catholic corporative thought by giving evidence of having read in the original the Social Encyclicals of the Popes and the Pastorals of the French Hierarchy.

Students of Industry Councils will find helpful quotations and references reviewing the arguments against economic liberalism, and especially the arguments for the survival of private enterprise and democracy through Industry Councils, the institutions which give positive promise of a solution to the problems of class struggle, depressions, unemployment, social security, inferior quality products, irresponsible price policies, and the growth of governmental bureaucracy.

JOSEPH D. MUNIER

*St. Patrick's Seminary, Menlo Park, Calif.*

*Nationalism and Social Communication.* By Karl W. Deutsch. New York: The Technology Press of the Massachusetts Institute of Technology and John Wiley and Sons, Inc., 1953. Pp. x+292. \$5.00.

Described as "largely a book on research and methods of research" (p. 163), this analysis of nationalism may be divided into two, not too well-related parts. The first, comprising three chapters, briefly reviews the thinking of various social scientists on nationalism, considers techniques of different disciplines which may be used to study the subject, and examines political power in relation to nationalism. The balance of the work, covering six chapters, presents a unique approach to the problem: the author develops a series of operational concepts by drawing on the field of communications engineering, and then suggests possible "tests" for ascertaining the validity of these concepts. These "tests" are drawn largely from historical situations about which statistical data are available and are elaborated in a number of lengthy appendices. From this analysis emerges a general conclusion that the ability to communicate is the determining factor in the development of nationalism and that this ability is not solely a function of a common language but must include mutual understanding and similarities of attitude.

Although many areas of research and study have been enriched by borrowing concepts from other fields, the author greatly overworks this procedure. Despite the material presented in the first part, little use is made of the concepts developed by social science to deal with such entities as community, culture, institution, will, symbol, and value, to mention a few. This dependence on analogies from communications engineering is unfortunate for it gives the work a mechanistic and somewhat sterile outlook. Nevertheless, groundwork has been laid which, if followed up and more effectively integrated with other

thought and research, may provide some answers to this fascinating question.

DONALD E. SMITH

Washington, D. C.

*Innovation, The Basis of Cultural Change.* By H. G. Barnett. New York: McGraw-Hill Book Company, Inc., 1953. Pp. xi +462. \$6.50.

In his introduction, the editor hails this text as the first real attempt since Tarde's *Les Lois de l'imitation* "to formulate a theoretical explanation of the innovative process and of the individual and social circumstances involved therein." The author himself defines "innovation" as

any thought, behavior, or thing that is new because it is qualitatively different from existing forms. . . . "Innovation" is therefore a comprehensive term covering all kinds of mental constructs, whether they can be given sensible representation or not (p. 7). [It] must be subject to the rules of thinking and feeling, and any theory of invention must take this fact into account. . . . Its custom-determined substance will determine just which one of the possible mental reaction patterns it will provoke. Understood in this way, there can be no legitimate distinction between the psychological and the cultural approaches to the problem of cultural change (p. 16).

This is a rather strange book from the pen of an anthropologist since the approach and treatment are those of a psychologist. True, there is abundant illustrative material drawn from anthropological and ethnological sources. In some instances "sources" is a courtesy title, e.g., where he cites *The New York Times* of February 28, 1926, for the reply of the Chinese Emperor to George III of England (p. 28). The writing is easy, almost glib, and the customary omniscience cloaks him when he pronounces on the Dark Ages (p. 69).

The book is divided into four parts. Part I, The Setting, includes a panoramic 20-page enumeration of all the tribes and cultures of the human race, and a more lengthy analysis of the cultural background, impressively catholic in its scope. Part II includes the Incentives to Innovation — self-wants, dependent wants, and desire for change. Part III treats the basic factors of the innovative process, its ramifications and compounded processes. The last part treats acceptance and rejection. For the sociologist this is probably the most significant section in that it is a tidy treatment of the factors involved in change including the person of the advocate and the acceptance, rejection, and resistance elements in the culture. A competent psychologist assures this reviewer that the text conforms to the current best in that field, but that its value lies mostly in the plentiful illus-

trations and examples, making it a good psychology reference volume. Likewise sayeth the sociologist. This Innovation has little that is new, but it assembles materials to date, compactly, nicely edited, and discretely selected.

SISTER MARY LIGUORI, B.V.M.

*Mundelein College, Chicago 40, Ill.*

*Engagement and Marriage.* By Ernest W. Burgess and Paul Wallin. Chicago: J. B. Lippincott Company, 1953. Pp.xii+820. \$5.50.

Here we have the most intensive and extensive research to date on courtship and the factors contributing to success or failure in the early years of marriage. The research data are spread through twenty-two chapters of a volume intended for use by: (1) college students who are preparing for marriage; (2) professional people such as doctors, lawyers, ministers, teachers, social workers, and marriage counselors; and (3) researchers who have an interest in the field of courtship and marriage.

The authors follow 1,000 engaged couples, 666 of whom were later married, from their first dating through the first three to five years of married life. Of the original 1,000 couples, 150 broke their engagements. Thirty-three of the remaining 850 couples were divorced or separated; no attempt was made to investigate this group further. Thus, there were 807 couples who were considered eligible for the follow-up study. Completed marriage questionnaires were procured from 666 or approximately 82 per cent of this group.

In reporting the results of their research, the authors compare their material with that of Davis, Kinsey, Kirkpatrick, Terman, and other researchers in the field. Burgess and Wallin, in making their interpretations of research findings, advance no value judgments of their own. Rather they have attempted to ascertain the trends in values held by young people and to report these in a disinterested and impartial manner.

Evidence is presented in Chapter 7 on "Love and Idealization" that the great majority of engaged persons on the college level have the capacity to look with objectivity upon their relation and to analyze the characteristics of the other. The findings and interpretation on the incidence of premarital sexual intercourse should be read with caution.

Burgess and Wallin, by their expanded attention to the engagement period in preparation for marriage, have made a real contribution to courses in marriage and the family, despite a rather incomprehensible mode of presentation in certain instances. As a result of their study, prediction of success or failure in marriage now rests upon a more firm foundation than ever before.

EDWARD A. HUTH

*University of Dayton, Dayton 9, O.*

*Marriage and the Family* (2d ed.). By Ray E. Barber. New York: McGraw-Hill Book Company, Inc., 1953. Pp. vii+719. \$6.00.

The core of Barber's second edition, representative of the three basic phases of the family cycle, lies in six chapters: two each to mate selection, husband-wife relationships, and the parent-child relationship. However, the frame of the book is completely lost in the welter of data, which, though excellent in itself, destroys the logic and continuity necessary for the average student's comprehension of modern living.

The distinct contributions of the analysis are the following:

(1) Sex is kept within its proper sphere, instead of exploited as means of maintaining interest; (2) conflicting sex patterns, and the nature of sex life, are treated with insight and common sense; (3) marriage is treated within the family framework, instead of minutely dissected into the manifold factors underlying success and failure; (4) the status and conflicting roles of American women are discussed in the most adequate manner yet presented in a college text; (5) divorce is treated realistically in the American culture complex rather than in the usual contradictory legal web.

The inadequacies of the textbook are the following: (1) Coherence is sacrificed for data; (2) verbal tirades vitiate all the standard arguments for discipline of children, but offer no constructive substitutes; (3) there is a constant tendency to give too much *specialized* data beyond the comprehension and need of the average student (e.g., detailed budgeting, insurance purchasing, values of stock and bonds); (4) a prejudiced treatment of the history of birth control makes the opponents of contraception appear ridiculous and unjust.

In summary, as long as the data are presented sociologically, the text is above reproach, but as soon as attempts are made to adapt the student to "modern marriage," personal prejudice takes precedence over objective science.

Anita Yourglick

Seattle University, Seattle 22, Wash.

*Analyzing and Predicting Juvenile Delinquency with the MMPI.*

Edited by Starke R. Hathaway and Elio D. Monachesi, Minneapolis: The University of Minnesota Press, 1953. Pp. vii+153. \$3.50.

MMPI, as most of our readers will recall, means Minnesota Multiphasic Personality Inventory. The editors, a clinical psychologist and a sociologist, define it as follows: "a psychometric instrument designed ultimately to provide in a single test, scores on all the more clinically important phases of personality" (p. 13). The delinquency about which the editors are concerned is primarily official delinquency although cases of unofficial delinquents have been included. The editors recognize that in such

context the term *juvenile delinquent* does not have a constant meaning in terms of acts. They invest the term with some constancy, however, in regard to the severity with which the various acts covered in the term might be considered by law enforcement agencies (pp. 6-7).

This work may represent a considerable advance in social actuarialism. The highly important question to which the included studies are addressed is whether or not the MMPI is a fine enough instrument to discriminate between potential delinquent and potential non-delinquent. The answer is that it is such an instrument to the degree where it could be useful in aiding delinquency prevention agencies in client selection. It is certainly superior to wild guessing.

The editors do not claim a one-to-one association between personality deviation and delinquency. It is merely that personality deviation places an individual in a risk group where he is more likely to come to the attention of authorities. This does not mean that he will inevitably commit delinquent acts, nor does it mean that having committed delinquent acts he will inevitably come to the attention of authorities. The well gathered and well treated empirical evidence in the volume, nevertheless, indicates that the association of personality deviation and delinquency is more than a chance association.

JAMES EDWARD MCKEOWN

*DePaul University, Chicago 1, Ill.*

*Drinking in College.* By Robert Straus and Selden D. Bacon, New Haven: Yale University Press, 1953. Pp. vii+221. \$4.00.

Straus and Bacon took a good cross section of college youth in the United States, studied the background and the pattern of their drinking, and found that drinking in college is a socio-cultural and not primarily an individual matter. Their report is focused mainly upon the 94 per cent of the college men and the 99 per cent of the college women who are not potential problem drinkers, which makes their work especially helpful to those who want to know how and why the average college person drinks.

No support was found for the stereotype of heavy drinking by college people. On the contrary, most collegians are rather moderate in their use of alcohol. The probability that a student will drink seemed to be related to parental example and not to the teachings of school or church. The extent of a student's participation in a denomination, however, was a significant factor. Of the frequent church-goers, 39 per cent abstained as compared with only 8 per cent of the infrequent participants. Among religious groups the Catholic men appeared to be the most frequent and heavy drinkers, 28 per cent of them having a quantity-frequency index of 5 (the highest on a 1 to 5 scale) compared to only 14 per cent of the Protestants. Catholics were not

ahead, however, in incidence of intoxication. A factor in the high Catholic scores may be the high scores of the Irish, many of whom, presumably, were Catholic, and 62 per cent of whom had a quantity-frequency index of 4 or 5 compared to a similar index among 35 per cent of the Americans and 44 per cent of the Italians.

The significance of the figures for Catholics cannot be easily determined because only percentage distributions are given. Although we are told that many of the Catholic men came from "parochial" [sic] colleges, we are not told how many, or what was the distribution of the Catholic subjects between Catholic and non-Catholic colleges. In terms of the entire book, this is a minor matter but in view of some of the differences that seem to exist between Catholic students in Catholic and non-Catholic colleges, it would be interesting to be able to go deeper into this aspect of religious influences.

Why do students drink? Some — about 16 per cent of the men — want to get drunk, but many more have less extreme reasons; 64 per cent do so to comply with custom. Only 9 per cent of the men and 6 per cent of the women drank as an aid in meeting crises; other reasons suggesting a primarily psychological motivation were outweighed by reasons with a primarily social connotation. This led the authors to draw some conclusions about drinking as a custom and about its control which should be of interest to those who want to teach the proper use of alcohol.

CHARLES T. O'REILLY

*Fordham University, School of Education, New York, N. Y.*

*Criteria for Retirement: A Report of a National Conference on Retirement of Older Workers.* Edited by Geneva Mathiasen. New York: G. P. Putnam's Sons, 1953. Pp. xix+233. \$3.50.

*Rehabilitation of the Older Worker.* Edited by Wilma Donahue, James Rae, Jr., and Roger B. Berry. Ann Arbor: University of Michigan Press, 1953. Pp. 200. \$3.25.

Significantly, these two volumes indicate that the general outlines of the problems of old age and the aging have been drawn and we are now entering a period of more intensive study of specific problems of the older worker, in this case. It is significant, too, that both books are the end products of large scale, multi-sided conferences held on these specific problems wherein persons representing many viewpoints participated.

*Rehabilitation of the Older Worker* is the selected record of the University of Michigan Fourth Annual Conference on Aging which centered on the topic, "Rehabilitation of the Handicapped Worker Over Forty." In view of the present and potential need for a large labor pool — especially in the event of atomic war — the importance of this Conference is more than theoretical. The chapters cover background material on the problem, what



can be done in the clinic to restore the handicapped older worker to productivity, geriatric rehabilitation, plus the results of conference boards on employment and replacement, rehabilitation services and programs, medical, psychosocial, and economic aspects of rehabilitation.

In a "Summary and Challenge," Albert J. Abrams and Clark Tibbitts sum up the major problems and detail possible solutions. Their work is based on problems and recommendations submitted by the conference discussion groups, detailed in an appendix.

*Criteria for Retirement* is a report on The National Conference on Retirement, co-sponsored by The McGregor Fund and the National Committee on the Aging of the National Social Welfare Assembly. Attendance was limited to "seventy-five leaders from industry, labor unions, universities, government bureaus, and social agencies" (p. 26).

A planning group met before the Conference and agreed that "since chronological age has not proved acceptable as a sole basis for retirement policy, the purpose of the conference will be to explore what other and additional yardsticks there are or need to be developed for determining how long and under what conditions older workers should continue in employment or be retired" (p. 26).

Throughout, this report is a mine of information on many aspects of the problems faced by the older worker, but its chief original value lies in three comprehensive monographs especially prepared for the Conference: I. Retirement from the point of view of the worker is authored by a faculty committee of the Graduate School of Public Health of the University of Pittsburgh. II. Harland Fox of the Industrial Relations Center of the University of Minnesota attempts to answer the question of the responsibilities and potential contributions of employers, workers, unions, and government. III. Sumner Slichter of Harvard explores the economic problems of retirement.

These two books should prove to be significant and important contributions to gerontological literature.

DONALD J. THORMAN

*Loyola University, Chicago 11, Ill.*

*Recreation for the Aging.* By Arthur Williams. New York: Association Press, 1953. Pp. vii+192. \$3.00.

*Group Work with the Aged.* By Susan H. Kubie and Gertrude Landau. New York: International Universities Press, 1953. Pp. 214. \$3.50.

If you are faced with the problem of providing a recreation program for older people, you are certain to find something of practical value in at least one of the fourteen chapters of *Recreation for the Aging*. The blurb is substantially accurate when it claims that this is "An activity handbook for leaders in clubs,



centers, camps, churches and rural areas, business, industry, labor. For use with average men and women, the handicapped, the homebound, the institutionalized."

Prepared for the National Recreation Association, the book is packed with a wealth of practical information, including chapters on organizations, facilities, finance; program activities: camping, arts and crafts, hobbies, music and drama; clubs and centers; and a set of chapters on special groups and agencies. An eight-page topical bibliography is an excellent feature.

One of the most interesting chapters is the last, which gives details about what is being done in various sections of the nation. Some of the examples chosen are the Golden Age Club of Kansas City, Missouri; the Jewish Community Centers of Chicago; the San Francisco Senior Center; and the Philadelphia Center for Older People.

While Williams gives an over-all view, *Group Work with the Aged* is an intensive and stimulating account of nine years of pioneering experience in developing the well-known William Hodson Community Center for older persons run by the New York City Welfare Department. Miss Landau has been executive director of this agency from the beginning and Miss Kubie is a staff worker and member of the Board of Directors.

In the long view, this book is limited only slightly by the fact that the Center is located in a large eastern metropolitan area and that most of the older persons involved were receiving Old Age Assistance and had been referred by the Welfare Department. There is a certain universality in the problems facing the aged — especially the problem of loneliness and the feelings of isolation — which affect both rich and poor, urban and rural oldsters. Anyone who has ever dealt with the aged will be able to pick out familiar, recurring situations. The authors point out how they became aware that old persons "react in the same way to gratifications and frustrations, to needs and to opportunities for social development as do all human beings whatever their age" (p. 11). It is this fact which gives universal value to this warm, human study of particular people in a particular place.

In format, the book is chronological, detailing the problems faced and solutions attempted. Relying mainly on significant case histories of individual and group problems, the authors give a minimum of interpretation and explanation. The main weakness of the Center is its lack of emphasis on religious values, a fact probably dictated by the Center's Department of Welfare status.

The description of the attempts to create a social situation and environment in which older people are able to satisfy their need to belong and overcome their loneliness and isolation will be richly rewarding for all those engaged in group work. Separate chapters discuss the growth of the Center and describe how new projects, such as self-government, woodwork and

painting, poetry, birthday parties, music and dramatics were introduced.

Though primarily of interest to social and group workers, this work's translation of statistics and theory into concrete, human terms should make it of value to sociologists as well.

DONALD J. THORMAN

*Loyola University, Chicago 11, Ill.*

*Older People.* By Robert J. Havighurst and Ruth Albrecht. New York: Longmans, Green and Co., 1953. Pp. xvi+415. \$5.00

*Older People* combines a general introduction to the field of gerontology with a detailed sociological survey of aged persons in the small midwestern town of Prairie City.

Part I, designed to acquaint the reader with older people's special problems, includes chapters on leisure, health, work, economic security, and family relations. For illustrations, some of the Prairie City material is presented in a popular manner. A subhead attempt is made to utilize census and government data. This part is written in breezy style without the demographic charts and tables usually encountered in books in this field. This is a defect because it makes the use of outside references almost compulsory, but it is also a virtue since census data become quickly dated and their use tends to slow down the general reader.

Part II details the study of Prairie City and is an excellent model for an embryonic social scientist to follow. Based on a sample of 100 people, it is an "attempt to see the problems of old age through the eyes of older people themselves." Among other things, it considers the personal adjustment, family relations, residential mobility, health, and social mobility of the Prairie City elders. The three lengthy appendices are concerned with a public opinion study of the roles of older people, a summary of Albrecht's study of the same topic, and the methods used to measure personal adjustment.

While not as comprehensive as it might have been, this volume meets a definite need for more concrete data on the position of older people in our population today; it will dispel many illusions about the problems facing our senior citizens.

DONALD J. THORMAN

*Loyola University, Chicago 11, Ill.*

*The Traffic in Narcotics.* By Harry J. Anslinger and William F. Tompkins. New York: Funk and Wagnalls, 1953. Pp. xi+354. \$4.50.

A U. S. Commissioner of Narcotics and a U. S. Attorney for the District of New Jersey are the authors of this volume which purports to awaken social awareness to the problem of narcotics and present a "solution" to the problem.

The history of narcotics, description of the various kinds of drugs, the need for international cooperation to solve the problem, efforts of our State and Federal governments to control the "traffic," methods of treating addicts, the relation of drugs to medicine and crime, and a program of action constitute the essential parts of this book.

Of particular interest to sociologists is the chapter (XI) dealing with the sociological implications of narcotics.

A glossary of terms employed by drug users and an index complete the book. However, the sources are not footnoted and there is no bibliography; these omissions reduce the value of the work for teaching purposes. Some sociologists may disagree with the authors on their identification of crime with drug addiction in such a way as to infer, or permit the reader to infer, that almost all drug addicts who are criminals commit their crimes while under the influence of drugs.

CLEMENT S. MIHANOVICH

*Saint Louis University, Saint Louis 3, Mo.*

## SHORT NOTICES

*The Political Ideas of St. Thomas Aquinas. Representative Selections.*

Edited with an introduction by Dino Bigongiari. The Hafner Library of Classics. New York: Hafner Publishing Co., 1953. Pp. xxxviii+217. Paper, \$1.25; cloth, \$2.50.

Interest in the thought of Thomas Aquinas in the English-speaking world has come to include his social and political ideas. The growing interest is prompting the publication of selections from his writings in English translation which can be used by students with no knowledge of Latin. A few years ago Basil Blackwell of Oxford brought out Professor d'Entrèves' *Aquinas: Select Political Writings*, the Toronto Pontifical Institute of Mediaeval Studies published a revised translation of *De Regno*, and the *Treatise on Law* from the *Summa Theologica* was included in the Regnery College Readings.

Here is an inexpensive new volume of selections from the writings of St. Thomas to illustrate his social and political philosophy, suitable for class use. It contains from the *Summa Theologica*, I-II: Questions 90-97, and 105 (on law); II-II: Questions 42, 57, 58, 66, 67, 77, 78 and 104 (on sedition, right, justice, theft, cheating in buying and selling, usury, obedience); and from *On Kingship* (Phelan-Eschmann translation of *De Regno*) chapters 1-6, and 10 of book one. The introduction, brief notes, and glossary will be helpful to students approaching St. Thomas for the first time.

ERNEST KILZER, O.S.B.

*St. John's University, Collegeville, Minn.*

*The Cultivation of Community Leaders.* By William W. Biddle. New York: Harper & Brothers, 1953. Pp. xi+203. \$3.00.

The Earlham College activity in the field of grass roots citizenship is well known. The value of this book lies in the listing and description of the elements in that school's estimable process of creating and developing small community leadership. Because human relationships are so difficult to describe in concrete terms, most of us drift into vague generalities when we discuss the how, why, where, and when of some cooperative or community project. Dr. Biddle goes into the delicate business of giving titles to steps in the procedure of community organization and then reasons and moralizes about their essence and value. Although acceptable research method must have been used in ferreting out many of the subtle steps in community movement, the style of the book is not stuffy. It is just as earthy as are the small community and the leadership which preserves it as the fountain of democracy.

The primary interest at Earlham is to establish effective communal relations between the civic and the college community. Consequently, this volume might appear to be of chief interest to faculty people and to social

agency board members and executives. The material is useful to them as well as to many others, such as clergymen, school teachers, case workers, and law enforcement officers.

LUCIAN L. LAUERMAN

*Catholic University of America, Washington 17, D. C.*

*The Catholic Church and the Race Question.* By Yves M. J. Congar, O. P. New York: Columbia University Press, 1953. Pp. 62. \$40.

Under the general title of "The Race Question and Modern Thought," Unesco has already published nine pamphlets written by authorities in the fields of the natural sciences and history. Three further pamphlets from the viewpoint of religion are meant to supplement the series. This, the first of the three, covers the essential opposition of Christianity to racism and the Church's consequent efforts. This is an unusually learned statement of the theological implications of the race question; Catholic sociologists should be familiar with its contents.

JOHN E. COOGAN, S.J.

*University of Detroit, Detroit 21, Mich.*

*A Court for Children.* By Alfred J. Kahn. New York: Columbia University Press, 1953. Pp. xxii+359. \$4.50.

Dr. Kahn measures the New York City Children's Court against its abstract social philosophical ideal and finds it wanting. He describes the inadequacies of most of the phases of the activity of the court in a thorough and objective manner. The shortcomings of all categories of court personnel from the judges downward is reported impersonally and without malice. The flow of the most usual items of court business through their various procedural steps is carefully followed and constructively criticized. The physical plant of the court is surveyed and attention called to its dreariness. Because of the nature of its function, the Children's Court can never be a happy place. Its criminal court-like appearance, however, contributes in no way toward making the children feel that the proceedings will be in their interest.

This timely and pointed report by Dr. Kahn will probably be controversial. The defensive incumbents will be likely to protest too much. The author and his associates seem to fear the probably criticism that it is unfair to measure an institution against an ideal. It is true that human institutions cannot be perfect since man and his works are inherently imperfect. But this is no reason for despair, since many of the defects mentioned can be lessened by care and planning.

JAMES EDWARD MCKEOWN

*DePaul University, Chicago 1, Ill.*

*Attitudes Toward Giving.* By F. Emerson Andrews. New York: Russell Sage Foundation, 1953. Pp. 145. \$2.00.

Lester Granger, executive secretary of the National Urban League, believes that there is a fortunate trend toward greater personalization in the field of social welfare. Programs of health and welfare have grown into big enterprises that call for the acumen and methods of the business world. The results have not always been happy, since there tends to arise

too great a gulf between the recipient and the benefactor, which may lessen if not eliminate the element of charity, of personal interest and love for the poor, the underprivileged and sick or handicapped. People who give want to know to whom they are giving and the recipient wants to know his benefactor.

It may be difficult to show statistically the detrimental effects of impersonal giving but the attitudes of donors, even in the limited study of Andrews, reveal that they give more generously and willingly who know to whom and for what they are giving. *Attitudes Towards Giving* is the third study made by Mr. Andrews on voluntary giving. It is concerned with giving not only for welfare but for religious as well as educational purposes. This work was preceded by *Philanthropic Giving* and *Corporation Giving*, both published by the Russell Sage Foundation.

The present study is by no means a conclusive one, as the author recognizes, but it does represent by numerous quotations a good cross section of attitudes "colorfully and authentically."

A. H. SCHELLER, S.J.

Saint Louis University, Saint Louis 3, Mo.

*The American Family in the Twentieth Century.* John Sirjamaki. Cambridge: Harvard University Press, 1953. Pp. viii+227. \$4.25.

If the mythical man from Mars selected *The American Family in the Twentieth Century* for an interpretation of the findings of social scientists on the family, he would become informed, but somewhat inadequately. Although not intended for Martians, neither the terminology nor the book as a whole seems geared to the general reader to whom it is directed.

Nor does Sirjamaki always show an acquaintance with the best source material. In his chapter on "European Backgrounds" he reveals a rather appalling ignorance of the medieval family and the actual teachings of medieval churchmen. Apparently he relied too much on secondary sources of a markedly prejudiced type; one wishes he had taken the time to read St. Thomas Aquinas. The Yale sociologist repeats a common error when he blithely assumes that the Church promoted adoration of the Blessed Virgin. Elsewhere he slights the contributions of sociologists, psychologists, and social workers to the important work of premarital and marital counseling and to the effects of technology and war upon the family. He gives no sign of knowing papal pronouncements or the work of Father Schmiedeler.

Despite these defects, Sirjamaki has written a book of some utility for the educated reader and for the sociologist interested in the family. His best chapter is on "Children and the Status of Childhood." Quite different in style and more pleasing than the writings of Kinsey, Simone Beauvoir, of Marynia Farnham on the feminine members of the family, *The American Family in the Twentieth Century* is a very attractive and well-printed volume with bibliographical notes and indexes.

MARGARET MARY TOOLE

Lenox, Mass.

*Fundamental Psychiatry.* By John R. Cavanagh and James B. McGoldrick. Milwaukee: The Bruce Publishing Company, 1953. Pp. x+582. \$5.50.

This textbook deserves mention in our book section because it neglects the sociological aspect of psychiatry completely. It is not accidental, therefore, that the many authors in the broad field of psychology and psychotherapy who have stressed the intimate relationship of the individual mind and the social-cultural context are not mentioned or at least quoted with reference to their findings in the realm of interpersonal relations. On the other hand, we are offered a large number of quotations. The authors follow the old traditional method of quoting "authorities" and then giving their own definitions or explanations in form of a synthesis. Through the text we find 65 case histories, certainly a good way to relate theoretical analysis to practical reality. But the descriptions are so short that in most of the instances the illustrative value has been lost.

Another objection ought to be raised. The authors, commendably, give the Catholic approach to psychiatry. But criticism is brought into the presentation of fundamental doctrines and systems (like that of Freud) at too early a stage, i.e., before the student has time to understand the positions of the leading authors. Fortunately, there exist today many excellent books by Catholics which avoid this mistake (e.g., Father Nuttin's study).

RUDOLPH E. MORRIS

*Marquette University, Milwaukee 3, Wis.*

*Continental Air Command Character Guidance Program.* By Thomas H. Bodie, S.M. New York: St. John's University, 1953. Pp. xxviii+235.

After the war, the U. S. armed forces decided to study and revise character guidance programs. To help carry out this directive, the U. S. Air Force called upon Father Bodie who had served as a Navy chaplain. Research for the project was concentrated at Mitchell Air Force Base, New York, but interviews and questionnaire responses from other Air Force personnel were also included.

The study, a doctoral dissertation, presents the scholastic principles expounded by St. Thomas and others on which the program for guidance of the whole person is based. Outlined in detail and applied to the Air Force, this program includes: intellectual guidance, through Personnel Services; spiritual, through the Chaplain; cultural, through Community Services; physical, through the Surgeon's program; vocational, through the Public Information Office; social, through the Provost Marshal's program; and patriotic, through the Command itself.

Major recommendation of the study was the integration of the program; this was adopted with the appointment of a coordinator in early 1953 and the dissemination of Father Bodie's work to all units of the Continental Air Command. The author has a limited number of copies which may be available to interested persons for examination. His address is 2056 E. 107th St., Cleveland 6, Ohio.

*Sociology: A Book of Readings.* By Samuel Koenig, Rex D. Hopper and Feliks Gross. New York: Prentice-Hall, Inc., 1953. Pp. xv+607. \$3.50.



Some 110 excerpts are presented in this, a miniature library of materials usually assigned to supplement "standard" texts. There are six divisions: Physical and Cultural Bases of Human Society, The Individual and Society, Societal Institutions, The Human Community, Collective Behavior, and the Dynamics of Social Life. Relatively few of the selections are from books; possibly half are from popular magazines and the remainder from learned journals. There appears to be nothing from a Catholic periodical or from any author who is a Catholic. The section on Religious Institutions should not be put into the hands of an immature undergraduate without competent analysis, although the viewpoints of the three authors are commonplace enough in our so-called scientific sociological literature. Generally the selections are sufficiently apposite.

Compared with some of the other compilations of "Readings" that have appeared recently, this volume is better edited, more nicely bound, and composed of usually more current selections. Where library facilities are not overtaxed, such a volume even though inexpensive, is unnecessary. The instructor will find suggestions for assignments in it as well as selections for inclusion in his own class presentation.

SISTER MARY LIGUORI, B.V.M.

*Mundelein College, Chicago 40, Ill.*

*Introduction to Malthus.* Edited by D. V. Glass. New York: John Wiley & Sons, Inc., 1953. Pp. 205. \$2.75.

Renewed interest in "the pressure of population growth upon world resources" coupled with the fact that "what Malthus actually wrote is far from widely known" (p. vii) have prompted this stimulating work on Malthus's Essay on Population.

"A Summary View of the Principle of Population" is the most commendable feature of the book since it presents the gist of Malthus's own final formulation of his theory. Three introductory articles give it flesh and blood. An explanation of the historical context of the theory, statistical studies of partial application of its principles in several European countries, and the possible effects on population of aid to under-developed countries — these are but three of the problems to be met by population students.

For those whose interest will carry them deeper into the subject, there is an excellent bibliography on the origin and growth of the Malthusian dispute in Britain.

THOMAS J. BAIN, S.J.

*West Baden College, West Baden Springs, Ind.*

*Cultural Patterns and Technical Change.* Edited by Margaret Mead. New York: Columbia University Press, 1953. Pp. 348. \$1.75.

What are the implications for the mental health of peoples who are involved in the introduction of technical change? In answering this question, Margaret Mead and her well qualified advisory board have prepared a guide for policy makers and technicians in health, education, agriculture, and industrial development, the use of which can facilitate the changes proposed without injuring the cultural integrity of the peoples concerned.

Five sections comprise the work: the international setting, studies of whole cultures, cross-cultural studies of technical change, specific mental health implications, and principles and recommendations.

Among the recommendations are: (1) take into account all levels from national planning to the final expression in the lives of the people; (2) strip technical practices of as many cultural accretions as possible; (3) when a value is to be used for change, the planning and application should be done by those who share the value; (4) in all relationships of cultures, each must be accorded dignity and value; (5) all those involved at every level should be able to participate and experience the changes as they occur; (6) in choice of methods for change, involvement of the whole personality should be used; (7) set up local bodies to evaluate the process of change and prepare for future needs.

While primarily intended for members of technical teams, the book contains much of value to the sociologist and anthropologist also.

*The Cana Movement in the United States.* By A. H. Clemens. Washington: Catholic University of America Press, 1953. Pp. vii+54. \$.75.

The phenomenal 10-year growth of the Cana Movement is statistically reported in this first survey which shows that Cana has been activated in 90 of 122 U. S. dioceses. Many questions about Cana are here answered with facts and figures. A short history of the movement, names of directors, instigators, and conductors of Cana and Pre-Cana conferences, and a bibliography add to the value of the booklet.

\* \* \*

*Research Operations in Industry.* Edited by David B. Hertz. New York: King's Crown Press, 1953. Pp. xiv+453. \$8.50.

Papers delivered at the third annual Conference on Industrial Research (1952) are here supplemented by pertinent papers from the first and second conferences to bring the best current thinking to those responsible for, or engaged in industrial research. Topics treated include: philosophy and management's appraisal of research; economics, costs, and budgeting; personnel; planning of research programs and facilities; methodology and design; operations research; and communications and technical information services.

The emphasis throughout, of course, is on the realistic, the practical, the profitable — research that will maintain one's competitive position by serving the consumer better, among other things. Sociologists will be particularly interested in the research philosophy of industrialists as well as their expectations concerning the role of the universities to prepare competent research workers.

\* \* \*

*Human Relations in Administration.* By Robert Dubin. New York: Prentice-Hall, Inc., 1951. Pp. xvii+573. \$5.50.

Judged by the criteria of authoritativeness, organization of theory, and teachability, this is an excellent text for a graduate course in industrial administration and a useful guide for administrators. Selections from Chamberlain, Mayo, Parsons, Durkheim, Shils, Heron, Barnard,

Roethlisberger, Hughes, Whyte, Bakke, Merton and many others are well integrated through introductory and transitional sections. Part I deals with theory and is organized around 20 topics such as motivation, bureaucracy, power, authority, decision-making, leadership, status, subordination, communication, and so on. Part II comprises about 50 cases covering almost 200 pages. How this material can be used is well illustrated by transcripts of tape-recording of the discussions of one of the cases by two of Dubin's classes. Wide margins in this section permit students to make notes in the book to facilitate class discussion.

\* \* \*

*Social Work Year Book 1954.* Edited by Russell H. Kurtz. New York: American Association of Social Workers, 1954. Pp. 703. \$6.00.

Seventy-two topical articles are given in Part I and a directory of 520 national, international, and Canadian agencies is given in Part II of this, the twelfth edition of the standard reference work in the field, formerly published by the Russel Sage Foundation and now under the auspices of the A.A.S.W.

"Catholic social work" is well treated by Rev. Thomas Gill, director of Catholic Charities in Seattle. Extensive bibliographies, numerous cross references, and a 20-page index all enhance the value of the work which is indispensable for social work agencies and libraries and for many professionals in social work, education, government, sociology, and economics.

\* \* \*

*The Economic Almanac 1953-1954.* Edited by Frederick W. Jones. New York: Thomas Y. Crowell Co., 1953. Pp. xii+740. \$2.95.

Did you know that the District of Columbia has 13,150.5 persons to the square mile compared to 1.5 for Nevada? This and millions of other facts are contained in the twelfth edition of the Conference Board's handbook of useful information about business, labor, and government. It has 24 sections covering such topics as population, resources, agriculture, prices, communication, transportation, trade, construction, manufacturing, the labor force, public finance, and foreign trade. Previous editions of this veritable mine of important, up-to-date, and reliable information were published by the Conference Board itself; now that a trade and educational publisher has undertaken it, this valuable work will be assured of a wider audience than heretofore.

\* \* \*

*Lobbyist for the People.* By Benjamin C. Marsh. Washington: Public Affairs Press, 1953. Pp. xii+224. \$3.00.

Needler of the great and near-great, Ben Marsh for 50 years carried on a one-man campaign in Washington and the nation for social and economic reforms such as personal income tax, public power, old age pensions, unemployment insurance, public housing, civil rights, labor legislation, international organization and so on. From 1930 to 1950 he had the organized People's Lobby behind him but when he was no longer able to carry on, none could be found to replace him. He has some kind words for Msgr. John A. Ryan, and some harsh ones for Al Smith, Senators

McCarthy and McCarran and others who did not go along with his ideas. In the words on the jacket, the reader will find Ben Marsh's views "stimulating and provocative, even when he disagrees with them."

\* \* \*

*Rebirth and Destiny of Israel.* By David Ben Gurion. (Trans. by M. Nurock). New York: Philosophical Library, 1954. Pp. 539. \$10.00.

Selected speeches and articles by the champion of Zionism extending from 1915 to 1952 are here presented in an excellent translation by the Minister of Israel to Australia. All but five of the excerpts date from 1936 so that the greatest emphasis is on recent developments. There is no commentary between selections but some continuity is provided by the third last selection — a 77-page article, "Israel Among the Nations," from the October 1952 Government Year-Book. It might be better if this had been put earlier in the present collection. However, the reader who desires an impression of the philosophy and experiences of a great statesman will find all he needs in this volume.

\* \* \*

*Credo.* By Martin Harrison, O.P. Chicago: Henry Regnery Co., 1954. Pp. xi+369. \$4.50.

Subtitled "A Practical Guide to the Catholic Faith," this volume should prove helpful to persons interested in the faith, to converts, as well as to Catholics who could profit from further instruction. It has 76 sections ranging from "Preparing the Ground" to "Give an Account." Sociologists may wish that the section on "Peace" had contained a plea for support of international organization and that "Prejudice" had treated racial discrimination and segregation. On the other hand, they will find much to commend in the sections on "Home Life," "Chastity," and "Leadership."

\* \* \*

*Norms for the Novel.* By Harold C. Gardiner, S.J. New York: The America Press, 1953. Pp. 180. \$2.00.

In discussing the principles by which creative literature may be judged, the Literary Editor of *America* develops the following subject matter: Five Principles for Moral Evaluation; "Realism" and Moral Evaluation; Principles on the Function of Literature and Literature's Challenge to Creative Reading. Whether the sociologist is a reader, writer, or critic, he will find this a helpful guide in dealing with the sociological novel.

ARTHUR L. GOERDT, S.M.

## PERIODICAL REVIEWS

GORDON C. ZAHN, *Editor*  
LOYOLA UNIVERSITY, CHICAGO 11, ILLINOIS

Burgess, Ernest W., "Social Factors in Mental Disorders," *Social Problems*, I, October 1953, 53-56.

Stewart, Donald D., "Mental Illness in Rural Arkansas," *Social Problems*, I, October 1953, 57-60.

An increasing sociological orientation to the problems of mental illness is evident not only in the clinical research projects in progress at the National Institute of Mental Health and other public and private psychiatric hospitals, but also in the increasing attention given this subject in various professional journals. *Social Problems*, the new publication of the recently formed Society for the Study of Social Problems, appears to be following this trend. The Society unites the efforts of practitioners of the various pure and applied sciences relating to the scientific study of social problems and seeks to advance the application of sociological, psychological, and anthropological findings to programs of alleviation.

The importance of this interdisciplinary approach to mental illness is apparent. Although Dr. Burgess insists that mental illness be viewed etiologically as involving physical, psychological, and sociological factors, he maintains that sociologists can, if correctly oriented to the problem, contribute considerably to its solution. It must be recognized that any single factor approach to the understanding and treatment of psychiatric disturbance is unrealistic; independent researchers in the separate disciplines must be fully aware of the limitations of their field in dealing with the problem. Thus, wherever possible, an interdisciplinary approach should be encouraged. Inclusion of sociologists among psychiatric hospital and clinic personnel, for instance, is a step in the right direction.

Social relationships act as precipitating rather than predisposing factors in the etiology of mental illness. It has generally been assumed that family, peer, and associational groups constitute the milieu in which the individual finds himself able or unable to develop patterns of interpersonal relationships associated with a well-adjusted personality. The many changes in these groups concomitant with urbanization have given rise to new problems in the development and maintenance of mental health. Simultaneously, certain aspects of urban life such as general improvement in working conditions, the lowered per capita consumption of alcohol, the increase in labor-saving-devices, and medical progress have tended to counterbalance these stresses. The absolute increase in hospitalization for mental illness is attributed primarily to changed attitudes of urban families toward seeking hospitalization of a member and to the difficulties encountered in caring for the mentally ill under urban living conditions.

Whereas Burgess' frame of inquiry focuses on the effect of urbani-

zation of individual adjustment, Stewart's interest and sponsorship direct his research toward an understanding of rural-urban differences in hospitalization for mental illness. The more personal, informal relationships found in rural communities, the greater solidarity between generations in the family, and the greater willingness to care for certain categories of mentally ill and mentally defective persons noted in the Arkansas study seem to result in a unique pattern of hospitalization among the rural mentally ill. Burgess suggests that the decline in these characteristics of social life under the impact of urbanization may account for the increased strain of individual adjustments in urban areas. As Stewart correctly points out, attitudes, values, and behavior associated with rural life may decrease the extent to which hospitalization for mental illness is sought. In addition, they may, in some instances, work to the detriment of the afflicted in that hospitalization may not be sought as soon after onset of the illness as it would be in the urban setting; this delay results in poorer prognosis in some types of mental disease. Stewart is also careful to note that incidence of mental illness and hospitalization for mental illness are two different things, a fact often overlooked by students of this problem.

ELIZABETH REICHERT SMITH

*The Catholic University of America, Washington 17, D. C.*

Eaton, Joseph W. and Weil, Robert J., "The Mental Health of the Hutterites," *Scientific American*, 189 (6), December, 1953, 31-38.

This article has value as supplemental material for the articles reviewed above. More than this, however, it should interest all students of community and the relationship between community integration and various other types of social problems in addition to the one forming the principal focus for this particular study.

The authors' findings of facts can be summarized briefly. Of a total population of 8,542 Hutterites, 199 showed either active symptoms or a history of mental disorder — and, of these, 53 were diagnosed as psychoses, all but five being of a functional nature. Contrary to usual expectations, manic-depressive psychosis (particularly the depressive phase) was predominant; few cases were diagnosed as schizophrenia. The suggestion is offered that, although genetic factors are undoubtedly involved, these data give further support to the current hypotheses which have sought to relate type of mental disorder with types of cultural expectations and content. It is suggested that the Hutterite community, finding its principal integration in its religion, exerts firm control over its individual members to the point of repressing any anti-social or aggressive tendencies they might develop. Certainly the following findings are most impressive:

Their history showed no case of murder, arson, severe physical assault or sex crime. No individual warranted the diagnosis of psychopath. Divorce, desertion, separation or chronic marital discord were rare. Only five marriages were known to have gone on the rocks since 1875. . . . There were no psychoses stemming from drug addiction, alcoholism, or syphilis. . . .

The explicit relationship between these facts and the peculiar features of the Hutterite culture and its values are discussed more fully. One further note deserves mention here, however. The mental disturbances that do occur serve as the occasion for the whole community to demonstrate support and love for the afflicted; and, contrary to prevailing expectations, this assumption of the burden does not wreak havoc upon community or family. In a time when the necessity of institutionalization for the "protection" of both patient and society is virtually taken for granted, the authors suggest:

This finding supports the theory that at least some of the severely anti-social behavior usually displayed by psychotic and disturbed patients . . . may be reflections of the impersonal manner of handling patients in most mental hospitals, of their emotional rejection by the family, and of their stigmatization in the community.

Taken in its entirety, the article is an excellent illustration of the scientific value that lies in an interdisciplinary approach, for it is a joint effort of practitioners of the social sciences and psychiatry.

GORDON C. ZAHN

Loyola University, Chicago 11, Ill.

Surtz, Edward, "St. Thomas More and His Utopian Embassy of 1515," *The Catholic Historical Review*, XXXIX (3), October 1953, 272-297.

The origin of ideas not being innate, it is profitable to investigate the circumstances out of which they arise. Knowledge of political and socioeconomic backgrounds may clarify our understanding of the ideas themselves. The present article "purposes to indicate the new influence operative on St. Thomas More at the time of the composition of *Utopia*, and consequently to furnish just enough background to make its opening pages more intelligible to students of *Utopia*." It succeeds very well. The text of the article can easily and profitably be read by the non-historical scholar. The numerous and lengthy footnotes indicating original sources will please the historical scholar.

Treaties between England and the Low Countries governing tariffs on wool and restrictions on the sale of cloth are very briefly reviewed. They indicate increasing financial oppression for the merchants. In May, 1515, five men were chosen to discuss these problems in the name of the King of England with representatives from other countries; the meeting was held at Bruges and is familiar to all readers of *Utopia*. St. Thomas More was one of these five men and thus came to have a six month sojourn in the Low Countries. More was there in a strictly advisory capacity; the active conduct of the affair was in other hands.

He did see enough of economic politics, however, to make him indignant at many practices. Fr. Surtz skillfully traces the ideas and the men as later embodied in *Utopia*. Charles wanted to claim his heritage in Spain and so had to first secure the peace and safety of the Low Countries. He had to make certain of the friendly intentions of the French King. Charles' representatives carried on secret dealings with the French. Fr. Surtz



indicates that More was bold against France and Francis in this rather than (as we are usually taught) against England and Henry.

More's political service began in 1515. His contact with unreasonable kings and embassies inspired him to think of a country where reason would prevail. New physical worlds were being discovered on this globe at that time. Perhaps new social worlds could be discovered, too. More's contact with pragmatic economic and political notions reacted against his intellectual background to produce *Utopia*. This article is good historical scholarship; it also provides material for the sociology of knowledge.

SYLVESTER THEISEN

*Mount Mercy College, Pittsburgh 13, Pa.*





SUBSCRIBE  
NOW  
TO

# AMERICAN CATHOLIC SOCIOLOGICAL REVIEW

## RATES

Domestic ..... \$3.00 per year  
Foreign ..... \$3.25 per year

Name .....  
Address .....  
City ..... Zone .....  
State .....

Mail to  
THE AMERICAN  
CATHOLIC SOCIOLOGICAL REVIEW  
Loyola University  
820 N. MICHIGAN AVENUE  
CHICAGO 11, ILLINOIS

## What happened to the Liberals?

A century ago, liberals, championing struggling middle and lower classes, denounced as "meddlesome influences" with individual rights social legislation that would be described "humanitarian" today. By 1914, they had abandoned their laissez-faire attitude, adopting a welfare state philosophy. Why?

For the answer, read . . .

## THE RISE AND DECLINE OF LIBERALISM

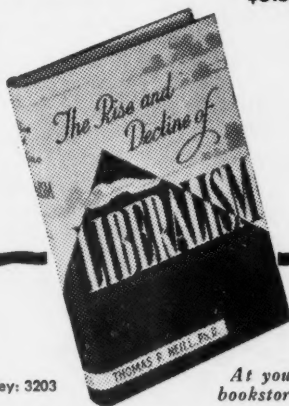
Thomas P. Neill

Author of *Makers of the Modern Mind*

A conservative liberal's objective evaluation of the 19th and early 20th century "Liberal Era," tracing the origin, growth, failures, and successes of a doctrine always in favor of change as its most consistent element; a doctrine in which persons once "liberals" are later "conservatives"; one which has distorted Christian concepts of "liberty," making it an end rather than a means.

" . . . the opening sentence . . . quotes Max Lerner's observation that Liberalism is 'perhaps the most disputed term of our generation.' The very making of this statement argues the necessity for this book . . . a substantial contribution to the literature of Liberalism." — *Commonweal*

**\$5.50**



Key: 3203

At your  
bookstore

The Bruce Publishing Company  
3203 Bruce Building, Milwaukee 1, Wis.

— JOHN J. KANE: —

*Marriage and the Family:*  
A CATHOLIC APPROACH

Written expressly for courses in Catholic colleges, Kane's *Marriage and the Family* successfully presents contemporary sociological theory and recent empirical research within the traditional Catholic frame of reference. The clarity and good taste with which Dr. Kane expresses the Church's view "recommend the book's careful study by Catholic sociologists who are scientifically minded and at the same time conscious of their moral responsibilities as the educators of Catholic youth" (John D. Donovan, Boston College).

Both Catholic and non-Catholic sociologists have commended Dr. Kane's straightforward treatment of controversial issues. "Without question," says the *American Sociological Review*, "the book deserves the respect of sociologists generally. . . . It is the best text available for teachers who wish to use a sociologically sound work which is also avowedly Catholic where value judgments are concerned."

31 West 54th Street

New York 19, N. Y.

— THE DRYDEN PRESS —

THE SOCIOLOGY DEPARTMENT  
of  
LOYOLA UNIVERSITY

Offers a Graduate sequence in:

*Social Theory*  
*Social Problems*  
*Social Anthropology*  
*Social Organization*

Summer program offered. For information contact:

The Secretary, Graduate School  
Loyola University  
820 N. Michigan Avenue  
Chicago 11, Illinois

